



Humility.



Humility.



Pride.



Pride.

THE  
KEY OF DAVID.  
By Rich: Middleton.



LONDON,  
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1619.





To  
Re  
cel

My most



barki  
serue  
spoy  
one  
keep  
D  
stific  
for i  
ger

To the most Religious,  
Renowmed, and ex-  
cellent Prince Charles,  
Prince of Wales.

My most gracious Lord:

**I**N Great mis-  
chieues, Great  
men haue not  
despised the mea-  
nest voyces: the  
barking of one dog hath pre-  
serued many a house from  
spoyle: and the gagging of  
one goose was sufficient to  
keepe the Capitoll of Rome.

Duty and danger must iu-  
stifie my presumption: duty,  
for it were an offence in dan-  
ger to holde my peace: dan-  
ger,

## The Epistle

Heb. 12. 14  
Mat. 11. 29

Sen.

ger, for it is plaine deceit, in  
seeing to seeme not to see.  
Holinesse, without which no  
man shall see God, and Hu-  
mility, the Key of the king-  
dome of God, are in our  
times, very neare vnto ship-  
wrack, if they be not suppor-  
ted by a powerfull hand. And  
great piety becomes none  
better then great Princes,  
seeing therein they resemble  
him most, who hath given  
them most, and therefore  
will require most at their  
hands. It was a speech wor-  
thy of *Augustus, Pietate & in-*  
*stitia principes Dei sunt,* By  
piety and equity Princes be-  
come Gods. *Maximā potesta-*  
*tem accipiens, datorem potesta-*  
*tis iuxta possibilitatem suam*  
*debet imitari: in hoc autem,*  
*Deū maximē imitabitur, si nil*  
indi-

## Dedicatorie.

*iudicauerit quàm misereri pretiosius.* He that hath receiued the gratest power, ought by all means to imitate the giuer of that power. And herein doth hee most of all imitate him, if hee resoluē that nothing is more precious then mercy and piety. And nor without cause, doth God call on them, especially for this duty of godlinesse. For if

*disputat deus in tota creatura et dicit* chrys.

God of all the things that euer eye beheld, esteeme nothing so deare as man; then surely, of all the things that euer eye beheld, man (and the great man aboue all other men) should esteeme nothing so deare as God.

Now seeing wee are fallen into the dregs of time, wherein most men take pleasure,

## The Epistle

Bas.

Chrysost.

Chrys.

ἐν ἀμφοτεροῖς, to fall; fast a-  
 sleepe, thinking all things to  
 be ἐν ἀσφαλείᾳ, safe and sure, and  
 therefore do not onely com-  
 mit sinne with greedinesse,  
 but also become φίλοι μαρτυρῶν,  
 reioycers in their sinnes:  
 nay doe euen strive, ἀντιπαρ-  
 ἑλθεῖν, to make way through  
 all kinde of vices, neuer stay-  
 ing till they come ἐς αὐτοὺς τὴν  
 οὐβρίδα τῆς χαλᾶς, into the very  
 bottome of all iniquity, as  
 hauing given themselves o-  
 uer ἡδοναῖς ἡμιλευτοῖς, to worship &  
 serue their lusts & pleasures,  
 as men doe their Lords and  
 Masters, spending all their  
 dayes, ἐν ἀκολασίᾳ καὶ ἀσχημίᾳ, in in-  
 temperance and lust, and  
 promising to themselves, that  
 to morrow shall bee as this  
 day, and much more abun-  
 dant. How shall wee whose  
 duty

## *Dedicatorie.*

duty it is to stand vpon the wall and discerie the enemy, bee silent and so betray the people? Shall we who ought to stand in the gap to turne away the fierce wrath of the Lord, by our negligence rather make the breach greater? For my part, I cannot but say with the good King, *οὐκ ἔστιν* a deepe horror, and horrible dread hath inuaded and overwhelmed mee, and I am horribly affraid for the vngodly that keepe not Gods law. I cannot but conceiue that the pride & loose- nesse of the times, are *αἰσχρὸν* the greatest danger that can bee to both estates of Church and Policy. For if those vices which are reported to haue once shaken the ancient *Brittaines* out of

Psalm 119



## The Epistle

this kingdom, namely, *Negligentia et mala vita Prelatorum, rapina potentum, cupiditas ludicum, rabies periurorum, detestabilis luxuria, & deformitas vestimentorum* ; The negligence and wicked liues of the Prelates, the rapine of the mighty, the auarice of Magistrates, the madnesse of the periured, detestable luxurie, and deformity of garments, bee returned with a large increase vpon the present *Brittaines*, what may wee not feare will follow ?

It is no time then to heale the sores of the Land with *placencia*, nor (as the custome of many is) *κολακεία κλέπτειν τὴν ἀπορίαν*, to steale acceptance by assentation and flattery. For *Qui te beatum dicunt, te decipiunt*, Who cals vs happy, doe

Is. 3. 12  
Ezra 4.

## Dedicatorie.

doe but deceiue vs. I must then speake that from my soule, which the crafty *Samaritanes* spake only for aduantage: *Ego memor salis quod in palatio comedi*, Being mindful of the salt, I haue eaten in the Court, (the prouerb inuiting me to it, *ἀλλὰ καὶ τραπέζῃ μου παρακαίει*, not to passe by the salt and table whereon I haue liued) cannot suffer any thing that may turne *In regni detrimentum aut dedecus*, either to the hurt or dishonour of the kingdome, but must deale faithfully in the discouery. I remember that singular commendation of a good Pastor: *Μυρίων μαρτύρων ἰσὺν ἀνταξίος*, An honest Pastor is equal to a thousand Martyres. And so, many deaths shall seaze on me before I cease to forewarne the

A 4 evils

*Chrys. sup.  
Rom. I*

## The Epistle

euils I feare. My freenesse in this kind can bode no worse then it hath hitherto brought forth to be *ἡσυχία καὶ ἡσυχία*, destitute of meate, or if not so ill, yet *ἐν πολλῇ κατὰ τὴν φύσιν ἐνεδουλόγηται*, oppressed with great wants, whilest others wallow in all sensuality, and wearie themselves in vanitie.

The times of the Prophets, were most corrupt and sensuall: & at this day the same sinnes against which they so sharply and stoutly inueighed, doe euery where reigne. Therefore wee must accommodate our selues, both to their *ἡσυχία*, & *ἀσκησία*, their holinesse of life, and sharpnes of teaching and reproving. How many thousands are there of all sorts, that haue no knowledge of God and of his truth?

*Dedicatorie.*

truth? How many in euery place whom the affections of the flesh doe precipitate headlong into all manner of errors and vices? How many that sinne willingly & wittingly, nourishing either Antichristian or Atheisticall hearts? How many *Pastores potius depastores*, Shepheards, or rather sheep-eaters, not so much *Christologi*, as *Chrysologi*, Teachers of Christ, as preachers for money, who may truely be sayd, *καὶ χρυσὸν* *Chryf.* rather then *καὶ Χριστόν*, to be inflamed & set on fire with the loue of gold rather then of God, being mere mercenaries and placentines? And shall we not then endeavour to reclaime them, and so deliuer our owne soules? Doe we not see how the Prophets

## The Epistle

with great ardency of spirit,  
reproved the sins of all men  
and places, and that *καὶ τὸ*  
*λαοὺς*, even in kinde and by  
peece-meale? Did they not  
by denouncing the seuer  
iudgement of God against  
the sinnes of their times,  
teach that repentance was  
necessarie to saluation?  
And shall not wee stoutely  
conuell and argue the foule  
errors, and odious sinnes of  
our times, after the example  
of this *παρθένος μαρτυρίας, ἀντὶ τοῦ*  
*προφητείας*, Propheticall liberty,  
without feare of offending  
*ἐκ τῆς ἀποστολῆς*, this filthy worlde,  
extream necessity calling for  
it at our hands? Surely yes:  
we must not be silent. *Nemo*  
*celerius opprimitur quā qui ni-*  
*hil timet: & frequentissimè est*  
*institutum calamitatis securitas,*

No

## Dedicatorie.

No man is sooner ouerthrowne, then he that feares nothing : and most vsually it falls out, that security is the beginning of all calamity. It was as necessary for *Rome*. that *Cato* should be borne, as *Scipio*: *Alter enim cum hostibus bellū, alter cum moribus gessit*; For the one kept warre with their enemies, the other with their vices. And it is as necessary to haue the Sword of the spirit drawne against the exorbitancies of the times, as the Sword of the magistrate to defend our frontiers. For as *Rome* hauing no outward foe, slew it selfe with its own Sword, *Frangitur ipsa suis Roma superba bonis*, *Romes* pride breaking *Romes* neck; so it is much to be feared, that our long peace at home, and

want

*Vel. Pater.*

*Sen.*

*Propert.*



## *The Epistle*

want of an enemy abroad  
will breede such impo-  
stumes, as will bane the body  
that bred them.

To tame then, the most  
cruell monster of all mon-  
sters, pride the roote of all e-  
uill; and to cure one of the  
most infectious plagues that  
euer inuaded this kingdome;  
and insteede thereof to  
mount vpon the glorious o-  
beliske of your Excellency,  
that soueraigne grace of Hu-  
mility, (without which no  
grace is gracefull) a priceles  
Diamond in a Princes  
crowne, requires no lesse  
strength, then your Highnes-  
ses vttermoſt piety and pru-  
dence, ioyned with your po-  
licy and power. For it is a  
matter of no small difficulty,  
that eyther pride (which as

we

## *Dedicatorie.*

we commonly say, is borne a Courtier) should forget her greatnesse, and become religious; or Humility which is the foundation of Religion, should in a manner leaue to be her selfe and become a courtier. For albeit he spake diuinely *κατὰ θεῖαν ματὶ τῆς ἀπολείας*

*πολὺν τὸν γὰρ αὐτὸν ἐπαίρει;* The loue of vaine glory, besides that it is most banefull to the Soule doth also exceedingly expose a man to bee laught at, and contemned: yet such hold hath pride and vaine-glory taken in most mens hearts, that they will aduventure both the ruine of the Soule; and seorne of the World, rather then part from it.

They are much deceiued, who thinke that the heresies and

*chryf.*

## *The Epistle*

and Schismes which now e-  
uery where vex the whole  
world, haue more strength  
and force in the wicked  
minds and subtleties of their  
sectaries, then in our vicious  
pride and other impieties :  
both which, as well the errors  
of them that dissent from the  
truth, as the vicious liues of  
those that imbrace the truth,  
shall be singularly provided  
for, if nundinations and vn-  
godly merchandizing, buy-  
ing and selling of offices and  
preferrements being taken a-  
way from the Church and  
common-wealth, rewards be  
giuen vnto vertue : and men  
shining in piety, learning,  
and grauity of manners, who  
haue giuen long experience  
of their prudence and mode-  
ration, bee set ouer sacred  
things:

*Dedicatorie.*

things : if none but men of  
approoued integrity , and  
shamefast modesty , who  
feare God and hate coue-  
tousnesse, bee aduanced to  
honours, not for fauour or re-  
ward, but onely out of ver-  
tue and worth. Otherwise,  
where good and euill are ad-  
mitted without difference, it  
is certaine, that as peace  
cannot long last, so those ci-  
ties and kingdomes must  
needes come to ruine , in  
which those that gouerne do  
not discerne betwixt the  
good and the bad : and so  
those things (as it is in the  
Prouerbe) are taken vp and  
possessed of the Drones,  
which are painefully labou-  
red for and gathered by the  
Bees. Nothing doth so much  
hurt the faith we owe to God  
and

*The Epistle*

and the magistrate, as the hope of filthy lucre: from which if the ruler make his rise of magistracy, and the prelate his ayme of ministry, they will euer direct all their cogitations to that, as to their onely *Cynosura* and Load-starre. And at length being blinded with auarice, and all care of honesty and Religion being cast off, they will falsifie their Faith, both to God and man. If one had the golden mountaines of *Persia*, and treasures of both the Indies, they would not both satisfie that gulse. For there is no measure in vice, euer head-long, and neuer ending but with her owne destruction. Vertue on the other side (as *Simonides* said) *Est inftar Cubi*, is like a square, resisting

### *Dedicatorie.*

resisting all the motions of  
humaine casualties, and ser-  
uing nature in all the various  
and diuerse occurrences of  
men, keeps the minde free  
and vncorrupt, and content  
with it selfe. If to this vertue,  
which makes men such and  
so excellent, her due honor  
and respect be restored, there  
will bee abundantly for the  
king to giue to the worthy,  
both in the Church and com-  
mon wealth, without the bur-  
den of his treasury, and with  
the ease of his people. Nor let  
vs thinke that these *Beata otia*,  
and blessed times wee now  
enioy, can any other way be  
lasting vnto vs, then seeing  
peace and all abundance is  
giuen vs of God, wee labour  
with all diligence and humi-  
lity, to amplifie his glory, and  
sweetely



## The Epistle

sweetely compose the differences in Religion. That so shamefastnesse and modesty, hitherto accounted *pro ludibrio*, and held in scorne, his right honor may be restored, and due regard rendred to vertue; the honor, authority & power of the wicked *Mammon* and money being diminished.

Let vs then bee spared, if wee thinke it high time to stirre vp the higher powers, not onely *ad res praeclarè*, but *piè gerendas*, not so much *Ad magnifica*, as *ad humilia et propitia benefacta*, to magnificent, as to humble and propitious good deedes. For at magnificent good deedes to God-wards, as at magnificent charges, most men doe stumble, whilst the glory of the  
the

## Dedicatorie.

the world, and not of God, is respected. Magnificent and almost infinite charges are spent in *Phalerata et purpurata veste*, vpon rich trappings and purple roabes, gay coats, and gaudy suits; and all well borne withall; whilst Iesus Christ lies bleeding in his Souldiers: Iesus Christ lies forsaken in him that is shipwrackt. Iesus Christ is shaked & steeched to the bare bones, in the Orphan, widow, fatherlesse and Friendlesse: Iesus Christ is macerated, & earen vp in prisons: Iesus Christ is inclosed and straightned in the Schooles, Academies & hospitals, dismissed, reiected, contemned. Onely we complaine of not weeping, not lamenting for these euils; which being so, it fittes not  
Kingly

## The Epistle

Kingly maiesty, nor princely  
either policie or piety, to suf-  
fer that those things, which  
sustaines Cities, Townes,  
Churches, yea all both pie-  
ties and policies, be powred  
out vpon sybariticall, syracu-  
sane and excessive banquets,  
*Emblemata, torcumata, pala-*  
*stras* : Vpon embroderings,  
embosments, painted vani-  
ties, gilded fooleries, on cir-  
censian & Olympian shewes,  
Maskes, and Stage-playes;  
we say not by Kings & Prin-  
ces themselues, but neither  
by their children, Nobles,  
Dukes, Earles, or any other;  
for it is to bee feared, lest  
*Dulces fortuna generent omi-*  
*nosam securitatem*, great and  
sweet fortunes and blessings,  
doe engender ominous and  
dangerous securitie. And of  
this

## Dedicatorie.

this *Omen*, all men may hence stand in danger, in that the greater & more blessings wee possesse, by so much are we the worse; and that in so high a degree, as that it may truely be sayd of vs, that all kinde of vanities haue taken vs vp, rather then we the.

The complaints of the best men are often heard, of the wanton sumptuousnesse of women, of Noble men, priuate men, nay of all sorts of men. With two contrary vices, Luxury and auarice, the greatest States that euer were, together with all faith and honestie, all ciuility and modesty, haue perished. Before the *Romane* Empire was enlarged, and their tribute increased, and the Princes were subdued to them, the  
men

## The Epistle

Inuental.

men of Rome were obedient to all manner of diligences and paines; and the women to all manner of abstinences and moderations: but, *In otio sanior armis luxuria incumbit, victumque vlciscitur orbem,* In idlenes, luxurie more cruel then any wars, crept in, & tooke vengeance of the conquered world: & no crime or monstrous fact of lust was absent, *Ex quo paupertas Romana perit,* When Romes pouertie perished. For as full of wit, so of truth is the saying, *Postquam victoria atque diuitie bonori esse capere, eosque gloria, imperium sequebantur, hebescere virtus, paupertas ludibria haberi, innocentia pro malevolentia duci cepit,* After that once victories and riches began to bee in honour and esteeme

Salust.

### *Dedicatorie.*

steeme, and that glory, command and power followed them; then vertue began to waxe dull, pouerty to be had in scorne, and innocencie to be accounted il-doing. Therefore, when from riches and abundance, luxury and avarice together with pride inuaded the youth of *Rome*, then they made no account to rauine, consume, & waste: yea lightly to esteeme their owne estates, and easily to inuade others. And to this end, we do not onely alledge him that sung the golden world thus; *Milebant tenui contenti vivere cultu*, The *Romans* once contented themselves to liue in a lowe and meane fashion; but also other graue Authors, complaining of the *Romans*, in their flourishing



## The Epistle

shing estate. What is become of the Lawes (saith one of them,) which commanded that no supper should cost above 100. brasse pieces, nor more meate drest then one hen, and shee not crambed neither? which remooued a *Patrician* from the Senate (as one very ambitious) because he had 10. pounds of siluer? I see amongst the Matrones, and Strumpets (saith he) no difference of habite.

In times past, golde was acquainted with no part of mans body, saue onely one finger; but now both in men and women, no part of them can well stirre for the weight of gold and pearles that is on them. Of 4. great immodesties do our times no lesse then the *Romanes* carry re-prooffe:

*Dedicatorie.*

chose: namely, of Banquets,  
Ambitions, of Stage-plai-  
s, of Garments. With the  
zeale, another Father  
takes of the same matter:  
all I exaggerate the great  
ills, the iniquity lifted vp by  
prosperous successe brought  
to Rome? seeing there is  
one that wisely consider  
the businesse, but thinkes it  
more to bee lamented that  
povertie, then that  
opulency perished: for  
by her povertie the integrity  
of manners was preserued;  
by her opulency, all kind  
of cursed iniquity broke in:  
through the wals of the  
city, but through the minds  
of the Citizens, and so made  
a roocke of that glorious  
empire.  
What thinke you would  
these

## The Epistle

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*Dedicatorie.*

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ers, of Garments. With the  
same zeale, another Father  
speakes of the same matter:  
Shall I exaggerate the great  
euils, the iniquity lifted vp by  
prosperous successe brought  
into *Rome*? seeing there is  
none that wisely consider  
the businesse, but thinkes it  
more to bee lamented that  
*Romes* pouertie, then that  
*Romes* opulency perished: for  
in her pouertie the integrity  
of manners was preserved;  
but by her opulency, all kind  
of cursed iniquity broke in:  
not through the wals of the  
Citie, but through the minds  
of the Citizens, and so made  
haucke of that glorious  
Empire.

What thinke you would  
these

*The Epistle*

these holy men haue sayd,  
had they seene the pride and  
excesse, the vanity & debau-  
shednes of our times, would  
they not with teares haue la-  
mented it? would they not  
haue iudged that the same  
things that ruinated *Rome*,  
must needs indanger *Brit-  
taine*?

God in his greatest mer-  
cie graunt, that by our spee-  
dy repentance and amen-  
dement of life, from the  
highest to the lowest, he may  
bee so pleased, that all plots  
and conspiracies against the  
State may be discovered and  
defeated; all Prognosticati-  
ons, and Prophecies of the  
ruine of the State may be di-  
uerred and disturned; all our  
impieties, sensualities, and  
vngodly behauiours, which  
are

## *Dedicatorie.*

are the maine enemies of the State, may be dismissed, and with horreur of minde for euer distasted and detested.

This is the third time that I haue presumed to send forth a Warning peece, & a three-fold corde is hardly broken. The first Peece was a Seacarde, by which to sayle; the second was a Progresse, by which to trauaile; the last, is a *Key*, by which to enter: good lucke may they all haue; that your Highnesse may safely so saile through the stormes and tempests of this life, ioyfully so trauell through the progresse of al-sauing graces in this life, as that you may assuredly enter by the *Key of humility*, into the blessed and eternall life.

*The Epistle.*

This shall bee my pray-  
er whilst I haue life, whose  
life is happy in being,

Your Highnesse most  
bumble, and deu-  
oted Chaplaine:

Rich. Middleton.



To  
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To the Christian Reader,  
the happinesse of  
Humilitie.

**T**Hat which our Sa-  
uiour once spake to  
Martha; That shee  
cared and was trou-  
bled about many  
things, but one thing was needfull:  
The same, good Reader, did put me  
in minde to frame this my discourse.  
For seeing the troubles and cares the  
world is put vnto, about many books  
and courses of Pride, I thought the  
labour not lost, to reduce all to this  
head of our Saviours, this one neces-  
sarie fruite of Humilitie; that so a  
most obuious, easie, and ready way  
of apprehending the goale of heauen  
might be disclosed to all such as with  
Marie, doe seeke and chuse the bet-  
ter part, which shall not bee taken  
from them.

Luk. 10.  
41

## The Epistle

*In which little Worke, my labour differs not much from the wise industry of those litile, but rare creatures, the Silke-wormes, who shunning duality and change of meate, & feeding onely upon the Leafage of the Mulberie tree, as by the instinct of Nature, and vertue of that Plant, frame so faire, so soft, and delicate a substance, as not onely graceth the greatest Personages in wearing, but also delighteth them in beholding.*

*A true Embleme and representation both of my selfe, and this worke. Of my selfe and meannesse, in that they are but Wormes that spinne and worke this admirable substance; and my selfe no better then a worme, meaner then the meanest of all Gods mercies; Of the worke, in that they leaue all the daintiest varietie of feeding and sweetest viands as vnproper, and vnprofitable to produce such valued and desired effects, and doe feed onely on the Mulberie leafe: and my Treatise treading in the same steps of temperance and moderation, doth onely adorne its table and banquet*

## to the Reader.

quet with one onely dish of Humillie, passing by all those other most sweet and comfortable, most rare and glorious viands of vertues, as altogether vnproper or vnprofitable for any Christian, that thinkes to become acceptable to God, without the wedding garment of humillie, that onely dish to feed a beautifull soule.

And albeit the workers are but wormes, and the feeding but the hard leanes of the Mulherie, yet the greatest Estates of the world disdaine not to be decked and beautified with the fruits of their labours: so although my proportion exceeds not the wormes, and the Fare I set before you, be but the vnpleasant leafe of humillity; yet I nothing doubt, but by the worke of Gods holy Spirit, and the power of his word, the onely Plant for the Silke wormes of heauen to feed on, to weaue such a substance of silke, as the best Christian in the world need not disdaine to make a garment of it, and to frame such a glorious Roabe of graces and vertues for the soule, as shall assure all humble soules of most longing

## The Epistle

entertainment with God.

The rather am I enduced to this hard taske of drawing all the peece of Morall diuinitie into one sole Act, or rather habite of humilitie; by the Philosophers wise direction; *Bruta fit per plura, quod fieri potest per pauciora* : It is no wisdoms to gae about, when the neereft way lyeth open : nor to any purpose to use many Precepts, where one will serue the turne. For as the Silke wormes liue onely by feeding on the Mulberie leafe, so euery Christian is nourished by the grace of humilitie alone; without which he hath no spirituall life in his soule. Physicians, and Naturallists doe say, that all the Mulberie tree is medicinable, the fruite, the roote, the barke, the leafe and all; but Diuines doe say of humilitie, that euery part of it, as well the roote of affections, & the barke of conuersation as the leaues of words, and fruits of works, heales some disease of the soule or other. Therefore our Sauour, the Soueraigne of all Diuines, and Diuinitie it selfe, prescribes

Aristo.

Plin. 16. 26  
Isid.  
Dioscor.

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## to the Reader.

prescribes vs this receipt against all the qualmes and agonies of the soule: Learne of me, that I am lowly and meeke, and ye shall finde rest to your soules. As if our soules could neuer be at rest and peace without humilitie: and yet by humilitie, and by humilitie alone, should euermore rest be found. An easie and ready way of feeding is this, to haue one dish to serue for all; an easie and ready way of saluation by one vertue, to obtaine all; an easie and ready way to possesse the glory of heauen, by one stepp to mount vp to all; and all this is done, by one onely Humilitie alone. For as Manna had aboundance of all pleasures in it, and was meate for all tast; so humilitie hath aboundance of graces in it, and is meate for every mouth that hungers and thirsts after righteousness. So that as the Mulberie is both meate for the Silke wormes to feed on, and medicine to cure the maladies of men; so is humilitie both meate for the hungry soule to feede it, and medicine for the sicke soule to heale it.

Mat. 11.  
29.

Wisd. 16.  
20

## The Epistle

Isid.

And if wee may beleene ancient Historians, the leafe of the Mulbery kills Serpents; the fruite or inice of it animates the Elephants to fight, and with it the Shepheards in the Wildernes assuage the furie of their hunger. A true Synbole and similitude of our all-healing humility; which through the power of Christs humilitie, extinguisheth all the temptations of the infernall Serpent the diuell: stirres up and encourageth all that looke on Christs humility (how wonderfull things he wrought by it) to fight against the world, the flesh, and the diuell; & refresheth all true beleeuers in the desert of this worl<sup>d</sup>, with the word of singular comforts: Learne of me, that I am lowly and meeke, and ye shall finde rest to your soules.

Mat. 21. 29

Therefore who desires to bee the true Silke-wormes of heauen, must feed onely on the Mulbery leafe of humilitie; and labour to plant it in the garden of their harts: which to do, it will first be requisite to roote vp one weed, which ever hinders the growth and thriving of it and all other good  
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## to the Reader.

graces in vs : which Weede, in one word, not Esculapius, nor Hippocrates, but the holy Ghost, calles Pride; one Weede and one word, but of infinite power to infect a world of Paradises and Gardens of pleasure. For as in procuring bodily health, the body must first be purged of the malignant humours, and then dieted with nourishing & wholesome meats: so euery one that hopes for heauen, must first labour to extirpate and roote out of their hearts, the banefull Hemlock & Henbane of Pride; and then, in the roome of it, to plant the all-healing tree of humilitie. A hard Taske, if euer any thing were hard: and yet without the displanting of Pride, and implanting of humilitie, none shall euer enioy the iayes of heauen. This worke must cost vs salt water; for as Neptune, the supposed god of the Sea, is said to build Troy; because in building, we must digge till wee finde water: so humilitie, being the foundation of all vertues, must be layde upon the water of contrition and true repentance.



## The Epistle

tance, yssuing from the cleane fountaine of our soules, wherein wee see the faces of our owne miserie.

To effect this so difficult and yet so necessarie a worke, it will be alike needfull for vs, as it was for the state of Rome, to fore-warne our Age of the necessitie we haue to looke to our safetie; and the danger we are in, by our planting of Pride, and plucking up of humilitie. It was the last Decree of the Senate, which the Senate and people of Rome neuer used but in great dangers: *Dent operam Coss. ne quid resp. detrimenti capiat.* Let the Consuls be carefull that the Commonwealt be not endangered. And what can there be more behoufull for our times then to haue such a decree, to be publikely proclaimed for the good of our Church and Countrey, which doth so languish with this deadly sicknes of Pride, and is of so many within & without opposed, & of so few regarded & defended? If euer it take harme, it may be presumed, that this only vice of Pride, of al sorts so much approoued; & the want of this vertue  
of

to the Reader.

of Humilitie, so much reiected, will endanger it. But why should I adventure my credite, upon the wise and learned Theater of this Age? Of late I found (me thought) an answer well shaped for this objection. Mercurius Trismegistus, whom Lactantius doubts not to number amongst the Sybils and Prophets, seemeth prudently to write: Liberorum procreationem apud sapientes, præstans studium in vita esse, That the begetting of children, was esteemed amongst the wise to be an excellent care in the life of man: unto which, that of the Poet agreeth well, Indignè nascitur, per quem non nascitur alter; He is unworthily borne into the world, by whom another is not borne into the world. Upon which sentence of Trismegistus, when of late I hapned; I began to enter into the Meditation of the meaning of it; and because in their sence (as sensuall and naturall man, measured happinesse and unhappinesse by out-war: things) it strongly concluded my infelicity in having no chil-

Mercur.  
Trism.  
in Pymand.

## The Epistle

children according to the flesh, I resolved to interpret it ( and that as I thought more properly ) of the birth of the minde , and her children that yssue of the braine, I meane Bookes: which sterility and barrennesse, be ng indeede more to bee hated, then the barrennesse of the wombe , because God shuts up the wombe, but our sins and sloth shuts up the braine; I since that time began to thinke with my selfe, of begetting some profitable yssue to posteritie , which resembling the fathers face, might not onely witnessse to the Ages to come that I once lived, but also passing through many Families in many Ages, might multiply a generation, and beget a Nation of people unto God. Seeing as the wise Romane spake, *Paucis natus est, qui populum ætatis suæ cogitat, Hee is borne but to the good of a few, that aimeth no further then the people of his owne times.*

With which my conceit, if any rest not satisfied, but will measure me with his owne cubite, and weigh my Spices in his owne false ballance, taxing

Senec.

to the Reader.

taxing me to be in loue with my owne shadow, I will no further quarrell his vn-humbled iudgement, nor yet further exasperate his spitefull Spirit, then thus; That he will be pleased, either to commend me, or comemende me: so may it happily fall out, that I shall requite him, as Agefilaus did the Ambassidour; not to tell how I played with my childe, till he haue one of his owne: and if he will not spare my paines, which modestie requires he should, I might needs say, he is iustly obnoxious to his censure, who said, *Improbè facit, qui in alieno libro ingeniosus est*: Hee doth very wickedly, that shewes himselfe witty in carping at other mens Labours.

*Martial.*

In the meane time I take the learned Fathers Rule, for a shield and protection against all the poisoned arrowes of inuenomed tongues, *Quisquis volens detrahit famæ meæ, nolens addit mercedi meæ, nec malam conscientiam sanat præconium laudantis, nec bonam vulnerat opprobrium conuiciantis.*

*August.*

## The Epistle

tis. *Whosoever shall willingly de-*  
*tract any thing from my reputation,*  
*shall against his will adde to my re-*  
*ward and glory: the commendati-*  
*ons of him that praiseth, doth neither*  
*beale an euill conscience; nor the re-*  
*proash of him that rayleth, doth*  
*wound a good conscience. Therefore*  
*if any shall say, that I haue compiled*  
*this Worke out of other Authors,*  
*gleaning in other mens Fieldes, to*  
*make a sheafe of mine owne; they are*  
*but such, as are wont to measure*  
*other mens paines by their own slug-*  
*gish humours, whose malice I thinke*  
*to be more impudent then is fit to*  
*be answered. And though they will*  
*happely say, Quercu præsentē, fa-*  
*cile fuit ligna colligere: It is an*  
*easie matter out of a huge Oake, to*  
*hew many a large Logge: yet in such*  
*flexions, windings, labyrinths, and*  
*thicke woods as all Learning affords,*  
*to finde out a thread and methode, to*  
*leade men in and out at pleasure, is*  
*not so easie as many men take it to be,*  
*Qui mihi non credit, sayd a wise*  
*man, and great Writer, Faciat licet*  
ipse

Eraf.

## to the Reader.

ipse periculum, mox fuerit studijs  
 æquior ille meis; *He that beleeues*  
*not me, let him make tryall himselfe,*  
*and I doubt not but he will be a more*  
*indifferent Iudge of my Labours.*  
*Sure I am, that there was yet neuer*  
*any learned man, but hath been accu-*  
*sed for a plagiarie and robber of other*  
*mens Labours.* Christ Iesus him-  
 selfe, the eternall Fountaine of all  
 wisdom and knowledge, and very  
 wisdom and knowledge it selfe, was  
 by Celsus in his extreeme blasphemies,  
 and impieties accused Re-  
 pretundarum of extortion, as hauing  
 corrupted the saying of Plato, *Qui*  
*probus est, is non potest esse di-*  
*ues,* *Hee that is an honest man can*  
*neuer be rich :* which saith he, Christ  
 translated thus, and made his owne;  
*A rich man shall hardly enter into*  
*the Kingdome of Heauen.* How  
 then may I thinke to scape the edge of  
 virulent tongues, when the Authour  
 of life, was subiect to the tooth of such  
 madde dogges? But why should I  
 care if it fall out so?

Origen.

For it seemes to mee no de-  
 rogation,

## The Epistle

rogation, but a singular commendation of the light, when I see Recre-  
mice hate and shunne it : It is no de-  
rogation, but a commendation of the  
sanour of the Vine, when Serpents  
fly from it : it is no derogation, but  
commendation of colours, when  
blinde men iudge by gesse of them.  
Nor is it any derogation, but a com-  
mendation of the Physicions, when  
madden men curse them. And what  
are godly men and their labours, but  
the lights of the world, which the  
blinde Bats of the world cannot en-  
dure? What are they but the good  
sanour of Christ in their holy con-  
versations, and godly labours; which  
the Serpentine brood of the worlde  
cannot brooke? What are they but  
the bright shining beames of Christ?  
the expresse and lively colours of his  
true graces, which the beare-eyed  
world the sinners that are as blind as  
Betles can neuer truly iudge of? What  
are they but Physicions of the soules,  
which franticke sinners, as mad with  
their sins, as mad-men are with their  
Frenzies, do curse & contemn as their  
Enemies?

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to the Reader.

Enemies? These mens iudgements, what need I feare? No, I only feare the iudgements of good men, whom I would to God it would please, with such alacritie to looke ouer this Booke, as by no hatred of any man I haue beene mooued to write it: and that if any thing therein seeme to dislike their taste, they would not by and by condemne it, before they haue diligently weighed it. Philip, the father of Alexander the Great, when (on a time) he was hearing one Machæta his cause, & seemed to sleep in the proceffe, and not to obserue what euidence he brought to maintaine his right, condemned Machæta as failing in his prooffe: who crying out, that he would appeale from Philip; and Philip being enflamed with anger, and asking to whom hee would appeale: he answered, Vnto thee King when thou shalt be awake, and giue thy selfe to vnderstand my cause. So must I, if the godly learned shall condemne mee herein, appeale to themselves, when by serious reading and duely estimating of the things, which

## The Epistle

which at the first blush seemes to bee  
harsh and unsquared (entire by little  
and little vanishing away,) shall  
bee found to bee worthy of their best  
thoughts. For as in weighing of things  
in the shoppe, the ballance that hath  
the weight in it, of necessitie over-  
weighs the other; so the mindes of all  
good men, are forced at length to  
yeeld to all perspicuous and profitable  
things. Take then this Key of Da-  
uid into thy hands, good Christian  
Reader; nay, carry this Key in thy  
pocket whither-soeuer thou goest,  
(so stiled by me, because as the Key  
of Dauid opens and no man shuts,  
shuts and no man opens: so Humi-  
litie opens the Kingdome of Hea-  
uen, and no man can shut it out: and  
Pride shuts the Kingdome of Hea-  
uen, and no man can let it in: ) and  
let all thy labour bee, to locke the  
doore of thy heart, against this dead-  
ly enemy of thy soule Pride, but to  
open it euery moment to the life and  
darling of thy soule Humilitie. And  
hee who hath the Key of Dauid, o-  
peneth and no man shuts, shutting  
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to the Reader.

and no man opens, give vs all the  
good grace to obtaine this Key of  
Humilitie, to open vnto vs the gates  
of euerlasting happinesse: The affe-  
ctionate wish of

Thy deare friend in  
*Christ Iesus,*

Rich. Middleton.

The

The Argument of this Book stands  
in a paralell and comparison of Pride;  
the worst of vices, and best be-  
loued; with Humility, the  
best of vertues, and yet  
least esteemed.

Wherein, Pride  
the pathway to  
perdition is liue  
ly Blazoned;

- 1. By the nature of it.
- 2. By the danger of it.
- 3. By the kindes of it.
- 4. By the issue of it.
- 5. By the degrees of it.
- 6. By the properties of it.
- 7. By the detestation of it.
- 8. By the remedies to cure it.

And Humility  
the high-way to  
Heauen no lesse  
liuely Portrai-  
ed;

- 1. By the nature of it.
- 2. By the sorts of it.
- 3. By the dignity of it.
- 4. By the necessity of it.
- 5. By the properties of it.
- 6. By the degrees of it.
- 7. By the motiues that induce to it.
- 8. By the meanes to attaine it.
- 9. The arguments, markes, and  
signes of it.

The

The meaning of this Title  
Explained.

Of its standing in the Church, in the right hand  
of the Lord, and how it is to be used  
and applied to the Church, in the right hand  
of the Lord, and how it is to be used

to the Church, and how it is to be used  
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to the Church, and how it is to be used



## The meaning of this Title Explained.

*Christ standing in the Cloudes, in his right hand  
Holds Davids Key, that Heavens Gates doth cōmand:  
And opening to the humble, saith, Ye blest  
Of my deere Father: come, impart his Rest.*

*To Pride, (on the other) trickt in gaudy tyres,  
Depart yee cursed to eternall fires.*

*Earth is his foot-stoole: at the narrow Gate  
The humble enter, and but few thereat.  
But at the broadest left-hand way, opened wide,  
Throng multitudes at once, spured on by Pride.*

*To fill this Frontispice, behold his face,  
Who these compos'd, to bring you all to grace.*

*This must be plac'd  
before the title*



# THE KEY OF *David.*



EE Reade, that  
*Archimedes* that  
famous Mathe-  
matician delight-  
ed much in Pro-  
blemes and intri-  
cate questions, in so much, that if  
at any time with great study and  
paines, hee had attained to any  
difficult point, he was wont, as  
one raiished with excessiue ioy,  
to runne out into the streets and  
cry, *εὕρηκα, εὕρηκα* I haue found,  
I haue found. The same may e-  
uery good Christian with much  
more soule-raiishing ioy per-  
forme, who shall finde so much  
fauour with God, to finde out  
that admirable secret of dis-plan-

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ting



1. Pet. 5. 5

ting the soule-killing seede of pride, and aduancing the grace-giuing roote of humility, in his place. Hee may iustly proclaime, I haue found, I haue found; for hee only indeed, hath found that hidden conclusion, which none of the wise men of this worlde could euer attaine vnto: seeing this is not a secret of nature, but a secret of grace, and that of the greatest grace that can bee giuen to mortall man, for the demonstration of which vnmeasurable secret, let vs take as the principall ground: that sentence of the blessed Apostle Saint *Peter*: *God resists the proude, and giueth grace to the humble.*

It is well known, and cannot be hid, what Combats euen the children of God haue in the flesh with the flesh, & cōfessed it must be, that those battailes & skirmishes of the lusts in our members are the true causes of all wrongs & iniury committed against our selues, or others, and

of

of all wickednesse and impiety  
against God. And therefore as  
this fight & fray of our lusts is  
parted, so are our sinnes either in-  
creased or diminished. Enuy the  
daughter of pride, stirs vp strife  
all the day long: for which cause,  
the holy spirit of god entēding to  
quell this dangerous home-bred  
emie, the pride of life; which  
for the most part discomfits and  
defeats, all the royall Armies of  
Gods graces in vs, doth in these  
former wordes of the Apostle,  
mainely confront the pride of  
pride; not with an Army of men,  
but with an Army & battailion of  
the God of hoasts: God himself,  
like an unconquerable Leader,  
giuing so fierce an assault, and  
comming on with such a violent  
shock, & vn-resistable resistance;  
that woe must bee to them that  
are so resisted. God resists the  
proude. *Appelles* that excellent  
painter, beeing commanded to  
portray a Giant of a huge stature,  
and finding it difficult to expresse

*Conrad.  
Lycest.*

1. Pet. 5. 5

ting the soule-killing seede of pride, and aduancing the grace-giuing roote of humility, in his place. Hee may iustly proclaime, I haue found, I haue found; for hee only indeed, hath found that hidden conclusion, which none of the wise men of this worlde could euer attaine vnto: seeing this is not a secret of nature, but a secret of grace, and that of the greatest grace that can bee giuen to mortall man, for the demonstration of which vnmeasurable secret, let vs take as the principall ground: that sentence of the blessed Apostle Saint *Peter*: *God resists the proude, and giueth grace to the humble.*

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of

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proude. *Appelles* that excellent  
painter, beeing commanded to  
portray a Giant of a huge stature,  
and finding it difficult to expresse

*Conrad.  
Lycost.*

him so great in the table hee had in hand, as was required: painted in the table a mighty hand, & and withall two Giants, who with two long sticks measured one finger of the Giants hand, that by the greatnes of that finger, the procerity and huge stature of the Giant might appeare: and so albeit hee could not paint the Giant, yet hee pointed at one of his fingers, by which proportionably, the greatnesse of the Giant, whose finger it was, might be knowne; so at this present I am constrained to doe, Seeing these two, pride and humility, such mighty Giants, that my pencill cannot proportion the mallice of the one and maiesty of the other, the danger of the one and dignity of the other: I must content my selfe to paint a hand of either, that by proportion thereof, you may the more easily measure their whole bodies, and truly take a suruay of both.

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must begin with the colour that the holy Ghost hath laide on the former wordes: wherein are 4 maine pillars to support the whole fabricke: 1. The nature of pride. 2. That God resists it. 3. The nature of humility. 4. That God graceth it.

1. There are many things which man desires to know: but about all, three are much sought after by all men. 1. To knowe God in himselfe, as he is. 2. To know the creatures, and himselfe in the creatures. 3. To knowe himselfe in himselfe, without the creatures. To the first kinde of knowledge man cannot come, but in a low degree. For we now see through a glasse darkely: we now know but in part, wee can only see the back-parts of God with *Moses*, and that is a great measure of grace too: but his face wee cannot see. Yet is the the knowledge of God so necessary, that without it there is no hope of saluation. The reason is,

1. Cor. 13.  
12.

Ex. 33. 23.

Ber.

1. Cor. 8. 1

Aug.

for that, *non poteris amare quod nescis, nec habere, quod non amaveris*: thou canst not loue the thing thou knowest not, nor haue the thing thou louest not: because as from the knowledge of God, the loue of God doth spring, so from the ignorance of God, desperation doth arise. But in the other two kindes of knowledge, man ascends vnto a higher pitch, in so much that he waxeth proud of his gifts. For *scientia inflat*: knowledge puffeth vp: and that which shold haue humbled him, swells him vp, and begets in him a vaine conceit of excellency: whereas the true knowledge of our selues, is the only meanes to come to this humility that God graceth. And that we may by the mappe of our selues, know our selues: Saint *Augustine* hath wel obserued: *si quid per os, nares ceteraque membra egradientur penitus introspectas, nunquā vilius sterquilinum inuenisti*, if thou shalt but narrowly behold what things they



they are that passe thorough the mouth, nostrils, and other parts and members of man, thou wilt say, that thou didst neuer finde a more stinking and vile dunghill than man is. Therefore saith the same Father in another place : *homo, scito teipsum : bonum est enim scire propriam infirmitatem* : man, learne to know thy selfe : for it is good to know thine owne infirmitie. And what is that? surely the assiduity & vn-cessantnesse of thy defection : the impossibility of thy standing : the swiftnesse of thy falling ; the vilenesse of thy birth ; the grievousnes of thy life, & the incertainty of thy death. What good thing soeuer thou hast, thou hast it frō elsewhere, & whatsoeuer thou hast, thou maist lose. Therefore there is no cause to reioice, as if thou hadst not receiued it. Now that wee may come nearer to beholde the nature of pride, the 1. thing is to know what it is : there are many definitions & descriptions of pride ; but this

shal content me to intimate: that pride is *tumor*, or *appetitus inordinatus propria excellentia*, a swelling desire, or inordinate appetite of a mans owne excellency: which possesseth him with a conceite that some extraordinary thing is peculiar to him, whereby he is puffed up in his owne opinion, and thinkes himselfe a demy-god, and aboue the ranke of other men. In looking into the nature of this venomous Cockatrice, let vs examine first, these particulars as they followe in order: 1. The greatnesse of the euil of pride, it is great euery way that wee can imagine greatnesse. 1. It is great in respect of the height of the offspring and stock, the place & dignity from whence it descended; for it was begotten and borne in heauen, by the most glorious of all Gods creatures, the Angels. 2. It is great in respect of the depth into which it plungeth al the fosters & fauorers of it: which is the bottomlesse

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pit of hell. 3. It is great in respect of the latitude and bredth. 4. It is great in respect of the longitude and length of it : for it possesseth high and lowe, rich and poore, men and women, Christian and Barbarian, young & old : The dominion of pride is larger than that of *Augustus Caesar* : for of him it was written only, *dixi sum imperium cum Ioue Caesar habet*, God and Caesar haue diuided the whole worlde betwixt them : but pride scornes any diuision at all, it pleades with the Lion for the whole prey ; except you grant him the whole, *alium est de amicitia*, fare-well friendship. 5. It is great ; for it assaults God himself. *Who is the Lord that I should obey him ?* saith the King of Egypt. 6. It is great, for no humane power can quell it. 7. It is great, for God is forced to resist it, least it should swallowe vpp the whole world into his iawes. 8. It is great, for there is nothing pertaining to the whole

Virg.

Exod. 5.

Luc. 1. 22

man, body, or soule, inwarde or outwarde, but pride inuades it, and seekes to make his residence therein. I might also for conclusion say, that pride is great, because great with the greatest men: making them to dote on their greatnesse, as the rich man did of his riches, till they be baptised with the name of fooles: & buried in the graue of fooles, suddenly their soules being taken from them.

Is. 24.

2. The grieuousnesse and danger of pride, is to be considered: first, nothing doth more fully modell out the danger of the disease vnto vs, then the fearefull example of Lucifer and the apostatizing and backe-sliding Angels. How art thou fallen from heauen O Lucifer, sonne of the morning? thou that didst cast lots vpon the nations, madest the earth to tremble, & kingdoms to shake; art cut downe to the ground, brought downe to the graue, and art become as an abominable thing.

Besides,

Besides, God hath not ceased to bring most heavy iudgements vpon all proude nations: Woe to them that are at ease in Sion, and trust in the mountaine of Samaria, &c. the Lord God hath sworne by himself, saith the Lord God of hoasts, I abhorre the excellency of *Iacob* and hate his pallaces: for ye reioyce in things of nought; and say, haue not we gotten vs hornes by our own strength. Therefore I will raise vp a nation against you, & they shall afflict you from the entring in of Hamah, vnto the riuer of the wildernesse. So for the same sin of pride, God dealt with *Babylon*, I will visit their wickednes vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proude to cease, and will cast downe the pride of Tyrants. I will make a man more precious than fine golde, euen a man aboue the wedge of golde of Ophir. *Babel* the glory of kingdoms, the pride and

Amos 6.

Is. 33.

Syr. 10.

Mal. 4.

& beauty of the *Caldeans*, shall be as the destruction of God in *Sodom* and *Gomorrah*, it shall not be dwelt in for euer &c. but *Ziym* shall lodge there, & their houses shall be full of *Ohim*, *Ostriches* shall dwell there, and the *Satyrs* shall daunce there, &c. vpon which the wise *Syracides* hath read this definitiue sentence against all proud persons and nations: pride is the originall of sinne, and hee that hath it, shall poure out abomination till at last hee bee ouerthrowne. The Lord hath cast down the thrones of proud Princes, and set vp the meek in their steed; he plucketh vp the roots of proud nations, & planteth the lowly with glory amongst them: he destroyeth the memoriall of the proud, and leaueth the remembrance of the humble. The feare of the Lord causeth that the kingdome fayleth not, but the kingdom is lost by cruelty and pride. Therefore  
o strike a true feare of God into

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our hearts : the Prophet assureth vs, that the day cometh, which will burne as an ouen : & all the proud shall be as stuble, and that day shall burne them vp, & leaue them neither branche nor roote. Thus doth the Lord according to blessed *Maries* song : *Scatter the proud in the imagination of their hearts* : thus did hee scatter *Nymrod* and those *Babel* builders vp-on the face of the earth ; that would haue built in their pride a tower whose top might reach to heauen, thereby to gette them a name. Thus was the pride of *Pharaoh* drowned in the red Sea : the pride of *Senacharib* slaine by his owne sonnes : the pride of *Antiochus* abated by an incurable disease : and the pride of *Herod* consumed by silly wormes.

Seeing then all Empires and Kingdomes of the nations, albeit most great, mighty, and potent, haue beene ouerthrowne and brought to nought, for their vn-righteousnesse and pride, and all  
their

Luc. 1

Gen. 11.

Exod. 14

2. King. 19

2. Mac. 9

Act. 12.



Anson.

their kings & cōquerors broght to a shamefull end, how can any kingdome people or persons, that haue so far thrown from the, that most solid frame of humility, which is the impregnable foundation of all durable buildings, and haue aduanced their hornes so high, thinke to escape a swift iudgement? how can they thinke, that the foundation being pulled vppe, the building should stand? and humilitie razed, that pride should not haue a fall? well did the Poet expresse, and feelingly, the ruine that pride makes, who writs thus of *Capua*, one of the three greatest Cities of the world (*Rome* and *Carthage* being the other two :) *Hec nunquā stabilem sortita superbia sedem*, but no where may we better perceiue the dangerousnesse of this enemy, then if we obserue from whence it hath his forces: for all other vices for the most part, haue their original from euill, but pride hath his oft-times euen frō the

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the best graces that a man hath :  
and for that cause is a more dan-  
gerous enemy to the soule, be-  
cause hee slyly creepes into our  
good opinion, by that which is  
good, commendable and excel-  
lent in vs.

Therefore pride may well bee  
called a Peacocke, and this Pea-  
cocke Satans banquet : for *Aug-  
ustine* saith, that the flesh of a  
Peacock being sod, becomes raw  
again within thirty daies : so the  
proud man, ouercome him neuer  
so much and often, he will recrude-  
scere, waxe fresh and raw a-  
gaine ; because his pride often a-  
riseth from good deeds. Not that  
our vertues are of themselues the  
originalls of pride : but Satan in-  
finitely enuying all Gods graces  
in vs, by his subtilty spinneth out  
a sweete and faire suggestion to  
our harts, that such glorious ver-  
tues are in some sort ours, and  
therefore, at the least, ought to  
pay vs some tribute. For the true  
original of all pride is Satan him-  
selfe

1. Ioh. 3

Ioh.

selfe through his sinne: hee that committeth sinne is of the Diuel, for he sinned from the beginning. Of this beginning of sinne in the Diuell; Christ speaketh plainly, that he was a murtherer from the beginning, and abode not in the truth, because there was no truth in him. So that as hee was created of God hee sinned nor, but was thereby in the truth: but he sinned in that hee stood not in the truth: hee sinned in falling from the truth & forsaking God: & by that departing from God, which is truth, light and life, hee for euer lost, truth, light and life, and thereby became Satan, euen all vntruth, darkenesse and death, whereby hee murthered himselfe, and all of his party. Therefore there remained no truth in him, & because no truth, therefore could hee not abide the excellent glory of God, but fell faster from the glory hee was in, with all his selfe-loue, and selfe-glory, then waxe melteith at a

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This fall our Sauour Christ describes by the cōparison of lightning: thereby insinuating his selfe-loue & selfe-glory, which caused him to lose the true glory. For as lightning is but a glimpse, or flash, assoone vanisht as scene; so is selfe-glory, which flasheth out of selfe-loue, but a glimpse, ended in an instant, and therefore worthily called vaine-glory; for truely vaine, swiftly gliding and vanishing as lightning: & not only like lightning, but falling from heauen also: which fall, two most worthy Prophets do fearfully & wonderfully report. All which is spoken, that the Prince of *Babylon* and *Tyre* might knowe from whence pride came: and that all men might know the very original and cause of the fall of Satan and all his; and might take heed of pride.

God made not pride, which was the originall of their falling from

Luc. 10

Is. 14.  
Ezek. 28.

Gen. x

Is. 14.

from him: for all that hee made was good, therefore Satan was not made by God a Diuell, but was made by God, in truth, a light-bearer, perfect in his waies, till hee fell from the truth, and so from heauen, and that iniquity was found in him. But such was his pride, that iniquity was then found in him, and no where else in heauen, or in earth, but in him. Therefore the Prophet admires it, *Quomodo cecidisti*, How didst thou fall O Lucifer sonne of the morning? a wonderfull fall: a fall of an Angell in glory, a fall to the ground, a fall neuer to bee recovered, a great fall, a fall from heauen to hell, from light to darkenesse, where no light is, no grace of the holy Ghost: but strife, resisting the light of grace; with arrogant, pride, deadly disdain, induration & hardnes neuer to be dissolu'd: this was the iniquity that was found in him: in not glorifying the son of God, selfe-loue through selfe-affecti-

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on to it selfe coueted selfe-glory from the God of glory. No greater iniquity could bee committed, than without cause to forsake God the father his Creator, to seeke to spoyle God the sonne of his glory, by whom he was created; and so to deface & defile the light, life, and grace of God the holy Ghost, which is the spirit of compassion, grace & truth. This sinne is greater then sinne against conscience; this sin is sinne against the holy Ghost: this sinne is sinne vnto death, this sinne shall neuer be forgiven: for by this sinne, the one true, eternall and euerliuing God, which is the onely, true, eternall and euerlasting life, is wholly and altogether forsaken for euer: by this sinne, truth is reiected, grace defaced, cōpassion defiled, & euerlasting wrath purchased: wherof groweth the byting worme that dying cannot die. Of this commeth diuell, death and hell, diuell, in departing from God: death

zach. 12  
10.15

1f. 66

Pro. 16

death, in forsaking life: hell, thorough. deserued wrath, which rightly ariseth out of the losse of that blessed estate and felicity, where the maicsty of God filleth all things full of ioy and glory, which cannot be obscured, therefore the fall of the damned cannot bee recouered: for by pride the sweet tast of the heauenly ioy & felicity in them is viterly destroyed: of which destruction, the wise King speaketh: pride goeth before destruction: From whence our English prouerbe takes his force: pride will haue a fall, & euery proud person hath a measure of this fearefull sinne, which workes this inrecouerable losse: for whosoever is proude conceiueth of the Diuell (who is the selfe proude presumptuous spirit) the seede and beginning of all sinne, but chiefly of pride; for that peculiarly is said to bee his sinne. Whence it is, that men vsually paralell a proud person with the Diuell, & no sin-

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ner selfe: saying, he as a is proud  
as the Diuell himselfe; therefore  
pride is a grieuous and a dange-  
rous sinne.

By euidence of Scriptures, it  
is plaine, that the Prophets of  
God describing the pride of wic-  
ked man, do therewith also shew  
the originall of their pride in  
their Captaine and Head Satan,  
whose members they are: which  
thing our Sauour himselfe did,  
when he saw his disciples cōceiue  
a vaine glory or pride, in that the  
Diuels were subdued to them,  
through his name: *I sawe Satan*  
*falling from heauen like lightning;* as  
if he should haue said to them to  
arm thē against vain-glory; great  
was Lucifers dignity in heauē, &  
yet for that hee was puffed vp with  
pride, hee was suddenly cast  
downe from the highest place in  
heauen, to the lowest place in  
hell: how much more then ought  
you to beware of pride, who car-  
ry about with you mortall bo-  
dies suble & to all perils on earth?

Luc. 10.

great

2 Pct. 2

Syr. 10

II. 14

great is the power I haue giuen you, but take heed you waxe not proud, for if I haue not spared the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darknesse to be kept vnto damnation, nor spared the olde world, but turned *Sodome* and *Gomorrah* into ashes, and haue reserued the vniust vnto the day of iudgement, to bee punished; but chiefly the presumptuous, and such as stand in their owne conceit: then what security can you haue, or any other, if you be infected with the same leprosie of pride: the beginning of mans pride is to fall from God: and this falling from God, is the originall of all euills: hereof came Satans fall, & the fall of all sinners: therefore that of the Prophet is well applyed to euery such, *quomodo cecidisti*, how hast thou fallen.

But besides, out of the same Prophet, wee may consider the property, condition, effect, and finall

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finall ende of all proude persons, whether rebels to God or mā, for as the same text of *Esay* hath bin rightly applied to Satan, the head of all pride, conspiracy & rebellion, so may it most truely be verified of his members : the first steppe that any proud person makes, is a fall : and that fall is by the selfe same degrees that Satans was : The first degree is selfe-affection, by a busie cogitation, thou saidest in thine heart, I will ascend into heauen, I will exalt my throne aboue, beside the stars of God &c. where wee may see that selfe affection will not be alone : for then steps in the second degree, of corrupt vnderstanding and makes the thought of selfeloue busily to presume of things aboue his vocation. And thirdly, the will being shrewdly pampered with corrupt knowledge, lusteth and gapeth for glorie, honor, & opinion. Thus these three meeting together in the heart, namely, selfe-affection, corrupt know-

knowledge, and will lusting, doe there conspire together to worke treason: but as it is commonly & truely said, that three may keep counsell, if two bee away, so these three being together, cannot keep their counsell: selfe-affection through busie cogitation will not rest: corrupt knowledge being not able to distinguish the true good things, from the shadowe of good things, hunts after present pleasures, honours, and greatnesse: and will, once set on lusting, and let loose to her owne vnbridled swinge, will neuer bee satisfied: and so the treason be it against God, or man, or a mans owne soule breakes out: for it is against the nature of pride to be immured, & shut vp: pride will be seen & knowne; ripe fruite cannot hang on the tree, but will fall downe, a stinking smell saoureth a farre off, the Mill clacke will bee heard, and a Ratte will discouer himselfe: if when thou cursest

cursest the King in thy thought,  
or the rich in thy bed chamber, Eccles. 10.  
the foules of Heauen shall carry  
the voice : and that which hath  
wings shall declare the matter;  
how much rather when thou  
sinnest against God, & proudly  
rebels against his cōmandements?  
besides, Sathan who is in the  
midst of all proude persons, can-  
not haue his full purpose; except  
both some of them shew forth  
their cursed nature, in bewraying  
each other, and also plainly de-  
clare themselues to bee such as  
they are : that Sathan may laugh  
to heare them say, there are  
theeues and traytors amongst  
our selues; nay; wee are become  
traytors to our owne soules, by  
our owne proude presumptuous  
hearts.

Therefore hee moues all these  
climbers and ambitious persons,  
to climbe, that in climbing, they  
might get a fall as hee did : and  
that with him, euery of them, in  
his heart might say, I will climbe

vp into heauen : my riches , my vertue, my wisedome, my birth, my greatnesse shall exalt mee aboue such, & such who want many parasanges and miles of my worth : And consider I beseech you his condition well, his owne estate contented him not, heauen pleased him not, the Starres were too bright for him : the mountaine of the congregation was too good for him : of the north which himselfe chose, hee was soone weary; beholde now what he gapeth for, let his owne words speake for him. I will climbe aboue the height of the cloudes : his property is, to desire the higher roome, to be aboue others : his guide is his will, then which, nothing is more deceivable, yet in all his attempts hee follows his owne will, for in that place there is 4 times I will : But hee that exalts himselfe shall be brought low : and pride goes before destruction. and let it not be sleightly considered, that he saith,

Isa. 14.

I will climbe aboue the cloudes.  
Hee that will climbe aboue the  
clouds, must take hold of some-  
thing: for he cannot climbe that  
hath holde of nothing; his stay  
and hold then is the clouds, else  
hee cannot climbe aboue them.  
And surely clouds in holy Writ  
are taken for them, that will fully  
forsake the truth, and maliciously  
walke in error: and what hold can  
be taken of such as are in error?  
nay; what hope can any haue to  
aduance himselfe by such weak-  
nesse? Besides; nothing is more  
vncertaine, nothing more waue-  
ring, nothing more barren, no-  
thing more tossed and shaken  
then clouds; euery blast of wind  
shaakes them, and tosses them, and  
carries them hither and thither,  
not whither they will, but whi-  
ther the blast bloweth them, vn-  
till they bee shaken a sunder, and  
drop downe to the ground: So  
are all proud rebels, and rebelli-  
ous miscreants against God or  
man: they haue no stay, they

2. Prr. 2.

Iude.



Prou. 10.

leane vpon lies, pursue a Feather,  
and are as one that follows birds  
flying from him, for the thing  
they would faine haue, mockes  
them : makes them faine and  
hopefull, as the Lapwing doth  
when she cries, here tis, here tis :  
and yet flies away from where tis.  
So that when they see how these  
lies and false glosses of the world  
deceiues them, then, alas too late  
they vnderstand that of the wise  
King : What profit hath hee that  
hath trauailed for the winde ? no  
more then it doth boyes that fol-  
low birds to lay salt on their  
tayles, or to belecue the Lapwing  
when she flies and cries, here tis,  
here tis.

Eccles. 9.

Foras the clouds be at no stay  
in themselves, but are tossed with  
euery tempest and blast : so these  
wretched proud rebels, haue no  
rest, their hearts are euer in feare;  
their minds vnquiet, their bodies  
intemperate, and all is in a confu-  
sion, whilst any thing opposeth  
their distempered conceit of  
great

greatnesse. When they catch any shadow of flattering Fortune; (as all is but a shadow they catch at) by and by they are blowne vp with ambition and crueltie, so soone as any calme of small rest comes vpon them, they are presently ouerwhelmed with wantonnesse, lust, and voluptruousnes, couetousnesse, with a vaine conceit of eminency and height, vexeth them & head long, pricks them forwards. Wrath and enuie frets and torments them: desire of reuenge makes them rage, feare amazeth them, and maketh them at their wittes end: euery thing that is contrary to their desires and designes, Is like a tempest to a cloude; shaketh them, tosseth them from resolution to irresolution; from hope to amazednesse, and at last breaks them and their proud purposes all to peeeces: euen as a mightie storme beats, tosses & breaks the clouds, and disperseth them to nought. They may be compared to foolish

Ouid 2.  
Metam.

IC. 14.

Ezek. 28.

*Phaeton*, who proudly taking vp-  
on him to gouerne his Fathers fi-  
ery Chariot, could not rule the  
horses, but overthrew all, set all  
on fire, to his owne shamefull ru-  
ine. therefore wee may truely say  
of all proud persons, as the Pro-  
phets haue done before vs : *They  
shall be cast downe, they shall be scat-  
tered, they shall be brought to nought,  
they shall die, they shall bee slaine :  
they shall perish.* Their owne pomp  
and pride, will throw them into  
the pit of Hell.

Now if wee would consider a  
little more the effects and fruits  
of this first proud cōspiracy, trea-  
son, and rebellion, namely of sin,  
and the fall of *Lucifer* : wee shall  
finde such a monstrous hideous-  
nesse of that birth, and such a  
fearefull issue from that concep-  
tion; as may well demonstrate to  
vs, the greiueousnesse, and dan-  
ger of pride. For the Babes that  
they conceiued, and trauailed  
with were no other but these  
three monsters, Diuell, Death,  
and

and Hell, these were the issues  
and babes of Pride: and the same  
seede of Sathan, Pride, neuer  
bringeth forth but such monsters  
wheresoeuer it is sowne: for pride  
makes a man not only the vassall  
and subiect of Sathan; but a very  
deuill incarnate, calumniating,  
and casting criminations and as-  
persions vpon all others to ble-  
mish their worths, that himselfe  
might be thought to be, *a per se* a:  
Pride, also makes a man walke in  
the waies of Death, and procure  
vnto himselfe the wages of death:  
Pride, makes him that is proude  
haue a hell in himselfe whilst hee  
liues: and beget hell to himselfe  
when he is dead. and these babes  
the proud doe not conceiue of  
God, nor of Nature, created by  
God. but of the seede of the first  
proud rebell, through selfe-affec-  
tion, selfe-loue, euen through  
pride, God neuer made these, but  
rebellion brought them forth.  
The first sinne that was commit-  
ted, was rebellion, whereby *Lu-*

Pro. 16.

Pro. 16.

Syr. 10.

1. Ioh. 3.

cifer self from the truth of his own word ; because hee stood not in the truth. He fell from God, truth and life, to death, lying and hell, which is the second and perpetuall death ; a meete stipend for such a sinne, by which the iustice, and mercy of God is plaine : who of his omnipotency and Wisdom, can make rebell sinne and deuill to serue to his glory ; as well for the setting forth of his mercy in his sonne *Christ* to his elect, as of his iustice to the Reprobate. And albeit hee made the wicked for the euill day ; yet hee made not his wickednesse: for all that are proud in heart, are an abomination to the Lord : Wee cannot then say, God made him wicked. The wicked of his own free will, by Pride, becommeth wicked: for that which is borne of flesh is flesh, the wicked not regenerate ; doth perfectly will that which is euill; the beginning of pride is not from God: but the falling from God is the begining of

of pride. He that commits sinne,  
is of the deuill. of this Saint *Aug-*  
*ustine* saith thus: *Those that will*  
*haue sinne to bee naturall, under-*  
*stand not this:* what will they say  
to that of *Is. 14.* & *Ezek. 28.* to  
that which figuratiuely in the  
person of the Prince of *Babylon*  
& *Tyre* noteth the deuill? and the  
deuils sinning since the beginning,  
is not meant since the beginning  
that he was created, but since the  
begining of his sinne. God is the  
creator of nature, of the inward  
and outward senses, and that  
which is not of him is against na-  
ture: but sinne is against nature,  
and of sinne commeth death, and  
all that belongs to death. There-  
fore God is not author of sinne;  
but creator of nature. God hath  
no pleasure in wickedness, and  
such is the nature of God, that the  
wicked abide not his presence:  
but vanish away as smoake, and  
melt as waxe. Therefore as selfe-  
loue mounteth it selfe about the  
clouds; forthwith the presence of

*Aug. 2. de*  
*ciuit: dei*  
*15.*

*Psal. 5.*

*Psal. 68.*

*Is. 2.*

God dismounteth it, humbles and abaseth the high lookes of man, all that is proud and haughty, and all that is exalted, shall be made low : and man must cease from the man whose breath is in his Nostrills : for whrein is he to be esteemed?

*August : de  
salutar: do-  
cum : cap.  
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*August de  
Cinix : de  
8. 22.*

Moreouer of the diuell, a Father saith thus : *That he is an Angell separated from God, by Pride, of himselfe deceiued, not ceasing to deceiue vs, the aduersary of mankind, inuenter of Death ; roote of Mallice ; head of mischiefe ; prince of all vices ; pronoaker of filthie pleasure. and the same Father in another place : that hee is an euill spirit. greedy to do hurt, Proud, Presumptuous, Spitefull, Crafty, Lurking in the ayre, condemned to this place as a prison before hand : the Scripture also sets him out in the same colours : a great red Dragon, hauing seauen Heads, and ten Hornes ; and seauen crownes upon his Heads, called the Deuill & Sathan, which, deceineth the whol World ; a roaring Lion, seeking whom* he



he may deuoure . and as hee is the in-  
 uenter of Pride, so is he of Death, and  
 death is the Wages of sinne, therefore  
 the wise man saith : that through  
 enuy of the Deuill ; Death came into  
 the World: as Pride was not made for  
 man, no more was Death, for God  
 hath not made death, nor hath hee  
 pleasure in the death of a sinner. As  
 much may bee said of Hell, for  
 both of them are most strange  
 from the nature, will, and Plea-  
 sure of God, they came not then  
 from God, but from him that by  
 Pride fell from God ; so that de-  
 uill, Death, and Hell, are no o-  
 ther but the daughters of Pride.  
 hel, if we would know what it is,  
 is no other thing then that æter-  
 nal fury & wrath not created, nor  
 made, therefore is not of God, but  
 of the Deuill through his Pride  
 purchased, and therefore may bee  
 called Prides purchase , and by  
 the transgression of all the dam-  
 ned is most iustly deserued . as  
 Death is the wages of Sinne , So  
 Hell is the purchased Pallace of  
 the

Apoc. 12.

1. Pet. 5.

Aug.

Rom. 6.

Sap. 2.

Syr. 16.

Sap. 1.

Ezek. 18.

Ezek. 33.

1. Cor. 2.

Act. 1.

2. Iam. 7.

the same : death euerlasting cannot bee without hell : nor hell without it, they are so vnited as fire and heate, but how should I define what hell is? All learning, arts, tongues sayles in this; for what can humane sence doe to that is spirituall and infinite? wee know the ioyes of eternall life is vnutterable, the losse of it then is inexplicable, yet some taste of the same, God hath left reuealed both by examples and Scriptures, such as by desperation haue tasted the bitter reward of sinne in this life, haue opened a little window by their naturall death, to looke vpon the picture thereof; he that purchased a field with the reward of iniquity, throwing down himselfe, and bursting asunder in the middest, his bowels gushing out; left a modell of some part of hell behind him. He that seeing his counsell was despised, rose vp, saddled his asse, went home, set his household in order, & hanged himselfe, left a glimpse of hells

face

face to bee imagined: those also that haue tasted the indignation and wrath of their princes displeasure, or of some mighty friend casting vpon them all the heauie burdens that their power could deuise, haue expressed the same with heauie countenance, desperate behavior, as swellings, blowings, tossings, turnings, fetches, reachings, sighings, sobbings, weepings, throbbings, and incomparable passions, yet are all these, and what else can be imagined; but as sparkes of that flame, drops of that ocean, minutes of that infinitenesse, and moneths of that eternitie; for no anguish, or agonie of minde, no torment or torture of body is comparable to the anguish of euer enduring wrath. Saint *Augustine* saith, *that the fire of hell is said to bee ateruall, and vnquenchable*, not only because it is not, or cannot bee put out, but because it doth not put them out, nor end them whom it receiues. The Scripture saith, *that*  
corrup.

Aug: serm:  
71. ds temp.

Ier.

Luc. 13.

Mat. 22.

Mar. 25.

Luc. 13.

If. 30. 27.  
28. 33.

corruption shall put on incorruption; but surely that is not meant generally in respect of the honor of life, but for the euerlastingnesse of the paines which the vngodly shall endure; the vehemency whereof no speech is able to expresse. And Saint *Augustine* saith *That after the wicked are taken out of this world, repentance shall not auaile*; albeit there bee weeping and gnashing of teeth, none will heare or helpe, not so much as with a drop of water to coole the tongue: But our Sauour calls this hell, *Gehenna* (which some interpret to bee a pit of deceiuing, or a pit of torment) and disciphers it as hee saw fittest for the edifying of his elect. Therefore doth to that end, giue diuers portraictures of it, as that there is vter darkenesse, weeping, and gnashing of teeth, euerlasting fire prepared for the diuell and his angells not perishing. But the prophet *Isaiah* hath made a map of it. *Tophet is prepared of old, deepe and large,*

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*large, the burning thereof is fire and much Wood, the breath of the Lord like a riuer of brimstone doth kindle it; and he which had a vision of hell, and tooke a patterne of it, calls it, a Lake of fire burning with brimstone which is the second death: In which place of Saint Matthew wee may obserue, that hee doth not say made for the Deuill, but prepared vndoubtedly through pride; for pride was not made for man: but by departing from God Satan purchased hell, and through him by like transgression, the reprobate found it, and by it at the last, they shall haue a great, and an euerlasting fall, for pride goes before destruction as an Vsher to leade the Soule to hell. These are the effects and fruits, babes and blossoms of conspiracie, treason, rebellion, and pride, euen Sinne, death, diuell, hell, fury indignation, and wrath euerlasting: These properly appertain to the proude, and such as forget God; God made them not for*

Apoc. 19.

Apoc. 21.

Syr. 10.

	for God created nature, and not corruption, and hee will not the death of a sinner, how then dare any man say, that God contrary to his own nature, will and pleasure made pride, sinne, death, diuell, hell and euerlasting horror,
Gen. 1.	seeing all that he made was good,
Iam. 5.	seeing euery good giuing comes from him, and hee cannot change from that goodnesse? And shall we say, that pride, sinne, death, deuill, hell, and damnation, are good? Doth not the Scripture
Gen. 3.	testifie that God gaue his only sonne to breake the head of the
Gen. 17.	Serpent, to destroy the workes of
Gen. 18.	the diuell? that in him an euerlasting couenant should bee estab-
Gen. 22.	lished: that in him all the nations of the earth should bee blef-
Gen. 26.	sed; that he should bee the burnt offering to pacifie the wrath of
Exod. 13.	God? that hee would performe the Oath he swore to <i>Abraham</i> that he should bring them out of <i>AEgypt</i> , out of the house of bondage, the agonies of this Sauiour
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## *The Key of David.*

41

the holy Prophet *David* describes his name and nature, the Prophet *Isaiah* his benefits, the same Prophet: the time of his manifestation, and his admirable works, the Prophet *Daniell*, his death of death, and his destruction of the graue, the Prophet *Osee*. In this Sauour, appeared to vs the loue of God the Father, that through him we should be called the sons of God, and that he might loose the works of the deuill, and to this end was hee partaker of flesh and blood, that he might destroy through death, him that had the power of death, the diuell; which thing God would not haue done, if they had beene his owne creatures: and I trust no man will say, but Pride, sinne, death, diuell, and Hell, are the workes of the deuill, it is blasphemy to say that God is so mutable, that hee will destroy any thing that he made or willed: God destroyeth not nature which is his creature, but corruption: only hee destroyes the

Pl. 22.

Is. 7. 9.

Is. 53.

Dan. 9.

Osec. 13.

1. Io. 3.

Hebr. 2.

Rom. 6.



the body of sinne. And there is great difference betwixt these two: nature, and corruption, or sinne, the priuatiue of nature. sin is corruption, and the rewarde thereof is Death, which came of corruption: But eternall life prepared from the beginning of the World for Gods children (which by *Iesus Christ* are made free from corruption) is the gift of God, and is therefore of God, as they are by creation, redemption, and sanctification of God, those most sweete and comfortable wordes of our Sauour confirme as much, *Come ye blessed of my Father: God the Father in his sonne Iesus Christ*, by whom hee made the world, chose his elect from the foundation of the same world, and prepared for them a kingdome, which kingdome; is eternall life in *Christ*, prepared from God the Father, and therefore is of God. But of hell and euerlasting fire, hee speakes thus: *depart from me ye cursed, &c.* not as hee

Rom. 8.

Math. 25.

Heb. 1.

Eph. 1.

Io. 12.

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hee said before of euerlasting life, prepared from the foundation of the world: But prepared for the diuell and his Angels, r. prepared through pride and arrogancie, by the fact of the first rebell, for him and his, euen in that he would be like the most high; and therefore shall be most vnlike the most high and cast downe into the bottomlesse pitte: therefore here th'Apostle concludes all in one word: to them that disobey the truth, and obey vnrighteousnesse; shall bee indignation and wrath, tribulation and anguish shall bee vpon the Soule of euery man that doth euill.

Rom. 2.

But if all this will not serue, sufficiently to depaint the deformities of pride, her ruining rocks and deadlie dangers, let vs a little view the table and list of his infants. from what source comes all innouation, affronting all antiquitie, and inducing anxietie and doubts; but from pride? what moued *Mahomet* and *Sergius*

gius to inuent the *Alcoran*, and draw the world after them, but pride? What caused *Copernicus* to giue soule & motion to the earth, and firmenesse to the heauens, against *Ptolemy*, *Aristotle* & all the antients, but Pride?

II. 14.

But amongst all the arguments that can bee vsed to beate downe the furious humor of pride in mans heart: nothing in my iudgment is of more force, then truly to enter into the speculation, and search of the Anatomy, and description of mans admirable composition, a search not vnworthie the best Christian, a knowledge of no lesse moment, then to bring vs vnto the knowledge of God.

For man, beeing the little world, and as it were the compendious abridgment, and summe of all the creatures contayning in himselfe, the seedes of all things contayned in the bosome of this vniuerse, as the starres, metoors, mettles, minerals, vegetables, beasts, spirits, it is a strong consequent

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sequent that whosoever happilie  
arriues at the knowledge of him-  
selfe: he also must by that know-  
ledge, come to the knowledge  
of all things, seeing hee hath in  
himselfe, the images and shapes,  
of all the things that are in the  
compasse of heauen and earth.

And first, he shall hereby learn  
to know God, because hee was  
framed according to his Image,  
and is therefore called the tem-  
ple of God. Secondly, hee shall  
know the angells, because with  
them he vnderstands, in whom  
there is an intellectual and vnder-  
standing facultie and power, clea-  
rer then in any other creature.  
Thirdly, hee shall know the bruit  
beasts, and all other creatures in  
seuerall, because hee hath the fa-  
cultie of sence and appetite com-  
mon with the beasts, vegetation  
and increasing and growing with  
plants, existence and being with  
stones, and to conclude, hee is  
the rule of all bodies in the  
world.

*Plato in  
Alcib.*

Therefore

Therefore as *Plato* saith, did the oracle of *Apello* wisely stirre vp euery man that entered into his temple, to the knowledge of himselfe, by this short Scripture written ouer the gate of the temple, *Nosce teipsum*; know thy selfe, as though no man had beene fitte to enter that temple, that did not know himselfe: This in the iudgment of all the wise men of the World, hath beene accounted to be the true and only Philosophy, and the first, and best principle of diuinitie, as shall anon be farther discoursed. Therefore *Demonax* the Philosopher, being asked when hee beganne to Philosophize: answered, when hee beganne to know himselfe; & *Socrates* said, that it was next to madnesse to enquire of supream and high things, and to search out strange things, being ignorant of the things within our selues. An old wife wittily taunted *Thales Milesius* for this error: when being in a deepe contemplation of the

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the heauens, and not minding his way: he fell into a pittte: O foole (said shee) thou searchest things aboue thee, but of the things beneath thee, and in thy selfe thou art ignorant.

But as this knowledg of mans selfe is most beautifull & desirable, so is it most hard to be attayned: only the meane and skill of Anatomy is left vnto vs ( besides the wisdom of booke, that discouer that point ) whereby to attaine this most singular knowledge of our selues. for seeing the Soule being in the prison of the body, cannot doe his function and offices without the corporall Organs and Instruments: whosoever would attaine to the knowledge of the Soule, hee must labour to get the frame of the body to be very well known vnto him. to this end *Democritus Abderita* to finde out the seate of anger & melancholie: cut vp the bodies of beasts, and being therefore iudged by his Cittizens to bee madde

madde; was by *Hypocrates* deemed most wise; and is not that knowledge of a mans selfe great wisdom, whereby a man is able to temper the ill disposition of the minde, & to pacific & moderate the intestine & ciuill tumults and passions of the same? now this shall we bee taught by Anatomy. For he that sees the whole body, so diuerse by the structure of diuerse parts, to be by the continuation of them made all one, and sees with all, the wonderfull sympathie, conspiracy, and agreement of them, the mutuall offices, without any sting of avarice, communicating liberally to euery member and part, what hee stands in neede of; hee who sees and aduisedly considers these things, cannot but moderate the passions of his minde, and make the inferiour parts, subiect to the superiour. He that views the vse of all the parts in themselves, and one towards another: the figure first, admirable art, and the Or-  
gans



ganes and instruments of the external sences accurately: wil easily know how to vse them : then which there is nothing more excellent.

If he consider his vpright stature, and beautifull frame of his body, how can hee but be put in minde of his originall, and that hee should not as bruit beasts creepe on the ground, minding the things onely that are below, but lift vp his heart and thoughts to heauen, from whence hee receiued his diuineſt part, the soule hauing his conuerſation in heauen : because himſelfe is a most heauenly creature. Besides when hee conceiues the eyes are planted in the highest place of the body, to contemplate sublime and heauenly things: that he hath two eares to heare twice so much as hee speakes, the tongue furnished with ten muscles, and hedged about with mouth, lips, and teeth, as a most strong bond and bridle to moderate the excess thereof,

thereof, that the mind might first consider before the tongue deliver : how can hee but bee taught admirable wisdom, out of the structure and forme of his owne body. And when he shall behold the seats and residences of the faculties of the soule : as the reasonable facultie and power, placed in the highest roome, the braine, and hedged about and inuironed with a skull : the irascible faculty in the heart : the concupiscible in the liuer, and therefore as a mighty *Queene*, to bee serued : when hee shall I say behold these, and looke into the mutuall offices of the principall and ignoble parts, how none of them disdaines to serue one another: how can it but teach him : that the principall and most worthy ought to gouerne, the other lesse worthy to obey : but yet so as that the highest should not bee so proud of his place, but that he should do seruice to the least and lowest of his brethren? and let them learne of the  
the

the braine how to giue lawes to their subiects, of the hart, how the life and safety of the subiects is to bee preserved : of the liuer, how bounty and liberality is to bee shewed to all that stand in neede of their helpe. For the braine as a King sitting in his throane, giues offices to all the sences, the heart as the king of all giues life to all the members, and the liuer, as the good house-keeper, nourisheth all the familie at his owne cost. Let the ignoble vulgar learne what are the lawes of seruice, for the parts in the bottome of the belly doe all serue the liuer : the ventricle or stomacke boyleth the meate, the intestines or bowels and guts distribute it: the mesentary veines, which resting on the skinner that fastens the guts prepare it : and conuey the meate concocted from the stomack to the liuer, the little bladder, the spleene, and the reines, purge the kings house, and thrust out all the trash and filth as out of a

kitchen. The parts in the breast  
 serue the head, and in the head,  
 the braine: and so doe they all  
 mutuall offices to themselves: if  
 any of the faile in their seruices &  
 duties, the whole family either vt-  
 terly fals or fares the worse. By this  
 cunning *Menenius Agrippa* re-  
 called the people that were gone  
 into the holy mountaine, to de-  
 stroy the Senate. For finding by  
 their rebellion, they should en-  
 daunger the safety of the com-  
 mon-wealth: hee perswaded  
 them to concord: by the compa-  
 rison of the state of the body with  
 the state of the common-wealth,  
 shewing, that the members of the  
 body tooke armes against the  
 belly, because it deuoured all:  
 and for this cause, they would  
 not suffer it to haue such large a-  
 lowance as it had before: the  
 hands refused to worke, or to car-  
 ry the meate to the mouth; the  
 mouth refused to receiue it; and al  
 the members rebelled against the  
 belly, till such time as the belly not  
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receiuing what was fit ; all the members became so feeble , that the whole body was in danger to be ouerthrowne.

For this cause I cannot but commend anatomic, to be a most certaine guide to the knowledge of our selues. The most wise and magnanimious princes, and inuincible Emperors in the verie midst of armes practised it. *Alex.* amongst so many of his most triūphant exploits and victories gloried herein, that by *Arist.* means: he had obserued diligently all the parts of beasts. The kings of *Ægypt* cutte vp the beasts with their owne hands. *Marcus Antonius* the Emperour confessed that by dissection and opening of bodies he learned his own constitution. *Batius & Paulus Sergius* Consuls, were present when *Galen* made sections and anatomies at *Rome*.

This helps much to the knowledge of God, for he that dwells in the light to which none can attaine; cannot bee knowne but

Rom. i.

Pc.

*à Posteriori* : by his creatures and effects: for *Moses* could not abide the glistering face of God? who then can beholde the admirable worke of God in man, but shall be enforced to acknowledg him, prayse him, and honor him; and say with the prophet *David*, I am fearefully and wonderfully made, and that my soule knoweth right well: antiquity admired and decreed honours, to *Phidias* for his *Minerva* : to *Appelles* for his *Venus*: and to *Polycletus* for his *Rule*, all of them but base counterfeits to the sweete composure of mans frame : *Cteticles* was commended for making a marble statue so beautifull and lively, that the youth of *Samia* watcht in the temple to enioy her: and wilt not thou admire the *Arch-type*, the graund sample of all these; mans body? The antients called the fabrick of mans body *librum Dei* : the Booke of God : because much of the knowledge of God is taught a man out of himselfe, and

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indeede in euery part of the body doth appeare the acumen of nature, and the diuinity of natures founder, God : which is well witnessed by *Heraclitus*, who sitting one day in *Casa Furnaria*, a bakers cottage, and they who would haue come in vnto him, not daring; he inuited them vnto him thus : *Intrate nam & hic Dijsunt*. Enter for here are the Gods also. The Poets say, *Omnia Iouis plena* : Euery place is full of *Iupiter* : but in the structure of mans body, there is something more august, more noble, heavenly and excellent, then is in all the sublunary bodies besides.

There doth first shine the admirable power of God, that of so small a seede, hath made such diuerse parts, of so different natures and yet so well agreeing seruices. In the whole body (as anatomists doe say) are two hundred fortie eight bones : whereof there are in the head fifty nine, in the breast sixtie seauen, in the armes and



bands sixty one, in the feete sixty, but many more gristles : ligaments and bands many, innumerable membrances and skinned, pipes of arteries or veines millions : more then thirty payre of nerues or sinnewes, muscles, that is fleshy parts compact of flesh, veines, sinnews, and arteries serving especially to the motion of some part of the body by reason of the sinnews in it ; foure hundred : Secondly, there will appear his inssearchable wisdom, in the cunning contriuing of the whole body, enter thou Atheist, into the arke and pallace of the braine, and contemplate the columns of that kingly mansion: those cōcamerated vaults, & sieled couers & cloakes : the huge heape of that proud building: the supporters, the gates, the bosses, the brightsom glasse, the labyrinth, the winding of those smal arteries, the winding passages of the veines, the water pipes of the braine, the innumerable flowing  
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of the veines : the fecunditie and  
fruitfulnes of the white marrow  
hence, looke into the sharpnesse  
of the minde, and all the artifice  
of the tongue, the eares, the heart  
the liuer, and the rest of the no-  
ble inward roomes : and shalt  
thou not bee enforced to crie ! O  
most wise architect, most admira-  
ble artisan, most inimitable foun-  
der of nature ! Thirdly, the infi-  
nit goodnesse of God doth plain-  
ly proclaime it selfe, shyning in  
the whole frame, that so wisely  
prouides for euery part, that all  
haue their peeuliar and necessarie  
vse, ioyned together in such a  
brotherly, diuine and vnspeake-  
able conspiracy, harmony, and  
agreement, that they mutually  
one serue another without grud-  
ging : tell mee then thou Atheist  
and vngodly wretch, if this admi-  
rable structure be not as so many  
learned vn-tongued, but not vn-  
speaking maisters ? as so many  
bookes of common diuinitie, so  
many books of heauenly wisdō.

I grant that the knowledge of our selues is ioyned with great search & industrie, & therefore detters many from breaking into it : for *Alcibiades* was wont to say, that to know our selues is most difficult; & *Thales* being demanded what was hard, answered to know ones-selfe, what easie, to admonish another. And *Hugo* saith, that it is better to know thy selfe, then (if neglecting thy selfe) thou knowest the courses of the starres, complexions of men, natures of beasts, and had al knowledg of heauen and earth. To which *Plato* in some sort agreeth, saying, that to know ones selfe, and to be wise is one thing, for certainly when *Apollo* gaue this lesson, *Nosce teipsum*, know thy selfe : it is not to bee thought as *Cic.* saith, that hee spake to the body, but when he said know thy selfe, hee meant *Nosce animum tuum*, know thy minde. For the body is but the vessell & receptacle of the minde : but hee that  
knows

knows himselfe: knows that he hath in him, some diuine thing & will thinke he must do, thinke & speake things worthy so great a gift, and therefore *Pluto* concludeth, that it is the true philosophy to know ones-selfe and others: for which cause *Demonax* (as before) being askt when hee beganne to play the Philosopher, answered when hee beganne to know himselfe.

For it is true that *Crys.* writes *Nemo insipiens seipsum nouit*, no vnwise man doth know himselfe? *Clemens Alexandrie* saith, that of al learning it is the greatest and most worthy to know our selues, for he that knows himself, knows God, so the first degree of wisdom is to know our selues, the second to know God. Hee that knows God, shall bee made like to him, and hee that is like vnto God, shall bee made worthy of him, and he is worthy of him, that commits nothing vnworthy of him, that thinkes heauenly things  
and

Hugo.

and what he thinks, speaks, and what he speaks, doth. In vaine saith one, doest thou lift vp thy eyes to know God, if thou be not able to know thy selfe, the chiefe glasse to see God in, is the minde seeing it selfe. If thou canst not know thy selfe, thinke not thou canst know that which is aboue thee. Therefore *Cys.* saith, it is the part of a wise man to contemplate himselfe, or to contemplate what hee is, what hee is within, what without, what beneath; what aboue, what for him, what against him, what before him, what behind him. This consideration hath a foure folde fruite. First, *Vilitatem sui*, a man shall know his owne vilenesse and vnworthinesse. Secondly, *Charitatem proximi*: he shall know what belongs to the loue of his neighbours. Thirdly, *Contemptum mundi*: hee shall know to contemne the World. Fourthly, *Amorem Dei*, he shall know to loue God. But *Bernard* is so resolute in this point,

point that hee affirms, without the knowledge of a mans selfe, he cannot bee saued : from which knowledge the mother of saluation, humility and the feare of God, which is the beginning of wisdom & consequently of saluation ariseth. *Macrobius* reports that *Crasus* consulting with the oracle of *Apollo*, by what iourney hee might come to felicity, it was answered him : *Si teipsum cognoueris*: if thou shalt know thy selfe. To which purpose *Greg.* aduiseeth; that hee who would know what he is, must first know what he is not : for the knowledge of felicity, is the highest step of felicity. And therefore *Cassiod.* speakes very diuinely ; *Magnus aditus ad deum est cognitio sua infirmitatis* : It is a great entrance to God, to know a mans owne infirmity. For the minde, as *Saint Aug.* saith, which knows his owne infirmity, is more laudable, then if it knew all the world besides.

Seeing then the knowledge of  
mans

mans selfe is so much in our way to the knowledge of God, that wee must passe thorough that schoole before wee can come to the vniuersitie of knowing God: and seeing this knowledge of mans selfe is chiefly attained vnto by due consideration of mans anatomy, which striketh at the roore of pride so mainly, that it is impossible any flash of high conceits should breede in him; that truely knows himselfe, I may well conclude that nothing conduceth so much to destroy pride in vs, as to study the library of a mans owne soule and body. For hee shall finde there, sufficient munition, to beate downe all the high aspiring forces of proude cogitations. And if there be any extraordinary graces in vs whereof others are empty, let vs take the wise heathens counsell, *Esto occultator virtutum sicut alij vitiatorum*: hide thy virtues, as sinfull men doe their vices. For sathan is most subtile, and will easily conuey him.



himselfe into our imaginations, if we once doe but beginne to value any thing that is in vs. And therefore doth the Holy-Ghost describe his slynesse vnto vs, by his creeping on his brest and belly : by which is signified pride and lust, whereby the Serpent creepeth into them whom hee will deceiue : for as the brest is the strongest part of the whole body, and the belly the softest and tendrest part, so pride in the brest or heart of man, carries away the strength of the Soule, and lust as a most delicate and tender companion, infatuates the Soule. And therefore is it said that the serpent creepes on his brest and belly. Now to stay his creeping on his brest, that he cast not the poyson of pride into our hearts, what is more puissant then not to desire any thing whereof wee may repent vs. And what is that in this world, bee it neuer so glorious, that may not, nay, that will not giue vs iust cause of repentance? that

*Aug.*

*Gen.3.*

Baf.

that therefore which a holy Father truly speakes of one kinde of men, namely men of the Church, may also be fitly squared to all others. That, *Desiderare Clericatum*, to desire to bee a Clarke and in power and authoritie aboute our brethren, *Est anima morbus gravissimus, & amissio omnium bonorum, diabolicus morbus, indicium habens extremae diaboli malicie*, Is the most grievous disease of the soule, and the losse of all good things, a diuelish disease, hauing the shew and appearance, of the most extreame malice of the diuell. If then we will not haue Sathan creepe into our Soules, let vs labour to know our selues well, and to restrayne all thoughts and desires of eminency and greatnesse. What instigated *Theophrastus Paracelsus* to deuise the destruction of methodicall phisick, that all remedies might bee drawne from his vncertaine experiments, and to affirme, that in his *Alymbeck*, he would make

a man, and preserue him immortal, but pride? What prouoked *Ignatius Loiala* to deuise that damned sect of Iesuites, which troubles the whole world, but pride? What aduanced and now magnifies the order of the *Benedictines*, from whence hath issued (as they boast) 52. Popes : 200. Cardinalls : 1600. Arch-Dukes, 4000. Bishops, and 50000. Saints approued by the church of *Rome*, but pride? It would bee long to report how pride moued the arch-polititian *Machiauell*, to broach and disclose his damned doctrine, how through perfidiousnesse and dissembling of religion, a mā might possesse & vsurpō the liberty of free commonwealths, and also furnish the people with instructions, how, when they were vnder the oppression they might safely conspire and remoue a tyrant, or reuenge themselves of their Prince, & redeeme their former losses. How through pride, *Christophorus Columbus* discou-

Socrat :  
Ecccl. hist.  
lib. 3. cap.  
18.

Aug.

Enseb. hist.  
lib. 2. 13.

uered the west *Indies*, and *Magelanes*, the *Gulfe* and *Straight* called by his name. How *Cesar* and *Pompey*, through pride, continued so many bloody broyles. How *Iulian* the emperor, through pride dreamed according to the opinion of *Pythagoras* and *Plato*, that by the transmigration of Soules from one body to another, the soule of *Alexander* was crept into his Carcas, or rather that hee was *Alexander* himselſe in another body. And it is too euident that all heresies which at any time euer raigned in the world, and for so many yeares haue so miserably wounded the state of christianny, haue had their deriuation and issue from pride: truely concluds the good Father: *Si superbia non esset, nec heretici, nec scismatici essent*: If pride were not, there would neither bee heresie, nor schisme. *Simon Magus*, whom the *Ecclesiastic*. histories calls the first author of all heresies and others of that time called themselues Gods;

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Gods; and the same *Simon* was esteemed and counted in the regall Citty of *Rome* for a God, and honoured of them for a God, hauing his picture betweene two bridges vpon the riuer *Tibris* with this inscription, *Simoni deo Sancto*, to *Simon* the holy God. The *Gnostiques* swelling with pride, that they knew all things, & therefore so called, liued a most brutish life. *Barchochebas* affirming that hee was a light or the starre come downe from heauen to comfort the Iewes, led them to rebellion, so that there was slaine of them aboue fiftie thousand, and in a word no heresie hath any other ground but pride and selfe conceit. *Aug.* calls it *Mater omnium hereticorum*, the mother of all Heretiques. And *Cypr. Epist. 53.* from no where else doe heresies and schismes spring, then, in that priests bearing the place of God were not of all obeyed: and *Greg.* on *Iob 2. venerunt de loco suo*: the place of heretiquis is pride it selfe; for

*Iust. Mar. Apolog.*

*Epiph. Har. 26.*

*Euseb. l. 4. 6*  
*Dio. Cassius in Adrian.*

Cic.

Plato.

Greg. moral. 26.

for except they had first swelled in heart, they would neuer haue met to maintaine wicked assertions. This caused *Narcissus* to fall in loue with his owne shadow, & to die in that dorage, a common plague which few escape, *Suum cuique pulchrum*, euery man thinks his goose a swanne. *Me delectant mea, te tua*. I am in loue with mine and thou with thine. And albeit, that there is a great distinction of persons: thou, being the second person; he, the third; and I the first person: yet is there no man that doth not seeme to himselfe to bee I. Hence that most diuine Philosopher concludes the ruine of all proud persons: *Qui superbia elatus, quod honoribus antecellat, vel corporis forma polleat, is penitus à deo deseritur*. Hee that is puffed vp with pride, in that hee excels others in honors, or beauty & personage, is altogether forsaken of God. Not much vnlike the iudgment of a holy Father: *Qui de terrenis rebus superbiunt, celestis patrie*

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tria aditum sibi claudunt, nam via  
ad triūphas gratia & gloria est hu-  
militas : they that are proud of  
earthly things, do shut against the  
selues the passage to heauen : for  
the way to the marriage chamber  
of grace and glory, is humilitie.  
So true is that of Sa. *Aug. Neque  
facilius ab inimico deijcitur, quam  
cum eum superbe imitatur, nec vehe-  
mentius prosternimus quam cum  
in humilitate Dominum sequimur.*  
Wee are neuer more easily van-  
quished of our enemy, then when  
we proudly imitate him, nor doe  
wee more vehemently cast him  
downe, then when we follow our  
Lord in humilitie. Therefore *Ier.*  
concludes : *Quanto altius nunc tol-  
limur: tanto utique citius & pericu-  
losius morimur: nec est tanti gaudij  
excelsa tenuisse, quanti maroris erit  
de sublimioribus corruisse.* The more  
we are in this life aduanced, the  
more quickly and daungerously  
we die ; nor is there so much ioy  
to haue sitten in high place, as  
there will be sorrow, to haue fallen  
from

*Aug.*

*Ier aduers.  
Iorim.*



from the hight, One heathen example may serue for all. *Dionisius* the yonger being banished of the *Syracusans* for his intollerable pride and tyranny, was sayne to teach young children at *Corinth*, for his liuing, which gaue the occasion of this prouerbe, concerning such as are cruell and proude out of their riches & power: *Dionisius Corinthi: Dionisius at Corinth.* But this down-fall only concerns the body and transitory things of this life, the hauock that pride makes in the Soule, of holy things is infinitely more.

Aug.

For it is most true which that blessed Father relates: that *Omne genus peccati prouenit ex hoc quod nos appetimus quod Christus contempsit, & fugimus quod ipse sustinuit*: all euill comes from hence, that wee desire what Christ contemned, and we shun that which hee sustained. Let vs then see first what he contemned, that we may doe so: and secondly, what hee sustained that we flie not from it:

so

so shall we bee euer safe from the inuasion of sinne. First hee contemned riches, for hee was euer poore, in euery part of his life: at his entrance into this world, hee had neither house nor home to come to, no bed to ly on, no silke to be lapt in, but was borne in an Inne, put in a stable, wrapt with homely clouts: in his passage thorow the world; for it was neuer read that euer hee had any rents, neuer any inheritance, neuer any possession: in his departure out of the world: not where to lay his head; but buried in another mans tombe. Secondly, hee contemned delights and pleasures: for he was in labours, trauailes, preachings, discourfings all his life long. He was neuer seene laugh in all his life; but to weepe often. Thirdly, he contemned honours; for when he saw, they meant to make him a King, hee departed into the mountaine, all these hee contemned that he might shew vs we ought to doe so: and doeing so

Mat. 8.

Ios. 6.

Lam. i.

so, might conquer sinne and Satan. Secondly, hee suffered many things which we doe flee. *Ber.* recounts them in three wordes: *Dura verba, duriora verbera, durissima mortis supplicia* : hard words, harder stripes, most hard torments of death. So that no manuaile if he woo vs by the prophet ; beholde and see, if euer sorrow were like my sorrow. These things hee suffered ; that hee might teach vs to doe so ; and doing so might haue the fruit and comfort of his sufferings.

Now in that wee crosse all Christs courses, and greedily desire what he despised, mainly auoyding what hee sustained , it comes to passe that our liues are full of all rottenesse and abomination ; and that pride takes vp his dwelling in vs. Pride I say, which as it is the first and greatest sinne, so is it the Queene and mother of all vices. Her traine is vaine glory, enuie, anger, sloath, avarice, gluttony, and luxurie : these

these are prides daughters and follow their mother at the heeles, euery house they enter into, they defile. Therefore hee that hath such guests cannot adorne his bed as *Sign*, and receiue his king Christ, which a virgin conceived and brought forth.

This pride is the greatest theefe in the world : for whereas auarice takes but mercy away ; and luxury, chastitie : and anger, peace, concord and patience ; gluttonie, temperance ; enuy ; the loue of our neighbours, and sloth, deuotion : pride takes away humilitie, which is the ground and mother of all vertues, & with her, sweepes away all these vertues too. Therefore *Crysostome* saith truely : that if pride haue taken vp any roome in vs : all our life is vncleane. And if we haue virginie, if sobriety, if wee fast, pray, giue almes, or what else soeuer we do : all these colours, loose their beauty in the image of the soule when the splendour of humaine fauour be-

*chrys.*

E gets

Ambr.

gets in it pride. For which cause pride may well bee called the diuels harbenger. For as Saint Ambrose saith : *Hostis noster tantum a superbia lucrum reportat, ut non moleste ferat hominum esse pudicum, modo superbum reddat.* Such spoyles our enemy the diuell carries away from the field of pride, that he much regards not, if a man be chaste and honest, so he be able to make him proud. For hee knowes that pride is the originall and source of all iniquity, and that it deturpats, and infects all the good workes that are done with it. What reason then hath any man to glory in any sublunary gift, seeing all this world can afford a man, is but such as *Vna lux vel dedit, vel abstulit* : One day eyther gaue, or takes away ? seeing whatsoeuer exceeds mediocrity is but *Morbus* : a sicknesse : that ministers greefe but no solid comforts ? seeing where riches, power, nobilitie and the like make a man swell, wee may assuredly looke

Sofophanes.

Eurip.

Eurip.

looke for a speedy vengeance  
shortly from heauen? Seeing hee  
is vtterly ignorant of mans con-  
dition, that thinks magnificently  
of himselfe? thus could the wise  
heathen diswade from pride: tel-  
ling vs: that if wee should see a  
snake, or scorpion in an iuory or  
golden shrine, we would not loue  
them for the pretiousnesse of the  
matter wherein they are: but ra-  
ther hate and obhorre them for  
their deadly nature: so in riches  
greatnesse, and such things as be-  
get pride, be not astonished at the  
splendour of the matter, nor yet  
lift vp at the excellency of thy  
condition, but contemne the pra-  
uity and vilenesse of their man-  
ners that fall in loue with such  
dangerous things. If thou wert  
borne in a shippe, wouldest thou  
therefore take the gouernement  
of it? no surely: for by nature the  
ship belongs not to thee: so nei-  
ther doth riches, but reason: ther-  
fore that which is naturall to thee  
take thou care of: namely of rea-

*Menander.*

*Epict.*

*Epict.*

son. Thus did the wise Philosophers perswade to decline all things that might procure pride, as a rocke of ruine. Nor is pride onely cause of all these troupes of cuills before mentioned: but also is cause of all diseases of the body. For when the humors keepe not their proportion, or at the least when the three principia: and materialls of mans body, salt, sulpher and mercury, keepe not their rankes, but swell and exceed the one the other, then doe all the infirmities of the body beginne to grieve, and assault the health of the body. God in iustice punishing the pride of the soule, with the pride of the body, which is either some desperate sharpe sicknesse, or the last siege of death. Therefore doe diseases (and oft times incurable) light vpon many sorts of proud persons, because they make pride hereditary. To which purpose is that of Ierom, *Difficilius arrogantia quam auro caremus & gemmis; his enim abiectis*

Ier.



*abiektis, interdum gloriosis rumemus sordibus.* It is more difficult for vs to want arrogancy, then gold and pretious stones: for these being cast away, wee yet sometimes swell with glorious sordiditie and basenesse. It is so natieue and naturall, that it seemes to adhere to our being and essence; therefore no meruaile if it despoyle vs of being.

One calls pride the diuells grammer: the first booke read in his schoole: called the great mother of the diuell: for it begot the diuell and is by nation celestially. This grammer teacheth ill construction, and ill verisifying: to wit; to measure our selues at a huge ell; and others at a short one: makes long short, and short long; this grammer also makes ill declensions; teaching to decline from good to ill. Therefore saint Bernard calls it the greatest sinne. *Superbia est delictum, maximum uindictis tanquam innatis, & in acceptis beneficijs gloriam usurpare.* Pride

is the greatest sinne of all others. to vse things that are giuen, as if they were natural, and in benefites receiued, to vsurpe glory. Thus doe men forget God the giuer of all good blessings: thus doe they abuse all Gods creatures to their owne damnation: this is the rule of the diuels grammar, pride: therefore wee must beware wee learne none of those rules. Surely if we be schollers of that schoole, we must looke for the ferula and chastisement of the schoole. The greatest beasts are fulminated, & thunder-clapt: the little not so; the highest trees, are euer assauled by the weapons of heauen, for God is wont to chasten eminent things, therefore a great army is ouerthrown of a little when God in anger sends, feare, and thunders into their hearts, whereby they fall into condigne punishment, for God suffers none *Altum sapere*, but himselfe. In all stories wee may behold, how the schollers of this schoole of pride haue

have been disciplined. The cursed  
proud *Senacherib* slain by his own  
sons *Adramelech* and *Sharezer*. Of  
whom : *Sen.* saith ; *Quem dies vi-*  
*dit veniens superbum, hunc dies vi-*  
*dit fugiens iacentem.* Whom one  
day comming beheld, proud : a-  
nother day passing saw lying on  
the ground. On this mans statue  
(for a perpetuall memory to all  
proud persons ) was written this  
impresa, in the Temple of *AE-*  
*gypt*, in his hand holding a mouse:  
*ut qui despicit et despicitur is.* Hee  
that lookes on mee, let him learn  
to bee godly. *Thules* that pro-  
phane, proud king of *AEgypt*, ha-  
ving enlarged his bounds to the  
Sea; and called it *Thule*, an Island  
after his owne name, beeing ( as  
the antients say ) the boundes of  
the north and west, asked, if there  
were any king or God more po-  
tent then hee: the Oracle of *Sera-*  
*pides* in *AEgypt* neere to *Alexan-*  
*dria* answered him: *πρῶτα Θεός,*  
*μετέπειτα λόγος, ὃν σπουδαὶ σὺν αὐτοῖς*  
first God; then his worde; and  
E 4 lastly

*Sen. in*  
*Thyesta.*

*Herod.*

*Snidas.*

Sen.

Jer. 44.

Herod.

Ovid.

lastly his spirit with them : and by and by, scarce was hee gone out of the temple, but that hee was slaine of his domesticks and familiars : God reuenging his pride with a swift and iust hand, according to that neuer fayling iudgement. *Vltor superbas sequitur a tergo deus* : the iust reuenging God doth follow the proude at their heeles. *Aprie* 5. whom *Ieremiah* calls *Pharaoh Hophra*, king of *AEgypt*, who slew *Ieremiah* fleeing out of *Ierusalem* into *AEgypt*, when the Citry was taken, was of so haughty a spirit, that hee said he possessed a kingdome more strong and inuincible, then could either by diuine or humane power be ruined or taken ; (as is reported of *Niobe* that potent Queene of *Phrygia maior sum quam cui possit fortuna nocere*, no fortune can doe me hurt) but, not long after hee was slaine by his prefect and lieutenant *Damasus*, and *Niobe*, hauing her seauen sons and so many daughters slaine by *Apollo*

*Apollo* and *Diana* at the comandment of their mother *Latona*, became dombe with greefe & sorrow, *Max.* the Emperor was so proud of his strength and greatnesse of body, that he thought he was immortall and could not bee slaine: one on the Theater before him, (to daunt his pride) sung certaine greeke verses to this effect: *Et qui ab uno non possunt occidi, a multis occiditur.* He that cannot be slaine of one, may be slaine of many: the Elephant is great yet is he slaine, the Lion strong, and valiant, yet is he slaine: the Tiger fierce and strong, yet is he slaine; *Cave multos si singulos non times.* take heede of many if thou fearest not every one. But as strong as he was, in the fiftie sixt yeare of his age, he and his sonne were both strangled of the soldiers, their Carcases made mocking stocks, and cast out to dogs and birds to bee torne; and their heads set on stakes and sent to *Rome*, where they were a pleasant

*Capitol.*

spectacle to all the people; and after were of the insulting people burnt in *Campo martio* at *Rome*. I might bee infinite in relating the iudgements of God vpon proude persons: therefore will here surcease, aduising all such whom God hath enriched with plenty of his blessings, whereby they waxe proude: to set before them the example of *Sesostris* king of *AEgypt*, whose chariot being drawne by foure kings: one of them earnestly contemplated the reuolution of the wheelles, and being demanded of *Sesostris* the reason, answered: in beholding the volubilitie of these wheelles, in which that which is now highest, is, in a trice, the lowest, I thinke vpon the instabilitie of humaine condition, where sometimes the highest are humbled, and the humble by and by exalted; which wise and well aduised answer so wrought with the king, that he would neuer after endure to bee drawne in that manner, by kings. With this nar-

narration *Theodorus Medicus*, Legate to the Emperour *Maurice* being sent to *Caganus* king of the *Anares* and *Huns* a most proud & insolent prince, so repressed his intollerable pride, that hee tooke truce with the Emperor. The like effect, will the consideration hereof worke in all religious heartes. On the contrary such as are not taught of God, I doe not meruaile, if they be like *Asyches* king of *AEgypt*, who wrote in a Pyramides: so much doe I excell all other Pyramideffes, as *Iupiter* excels all other Gods. For that man who is without God and without true faith, cannot be but an adorer and admirer of himselfe, his greatnesse and excellency, and a perpetuall theefe of Gods glory. How can they beleue that receiue honour one of another, and seeke not the honour that cometh of God alone. The example of Christs brethren shews the truth hereof. For they will him to depart into *Iudea*, that his disciples might

*Herodot.*

*Io. 5. 44.*

*Io. 7.*



Greg.

might see his workes, for no man doth any thing secretly, that would bee famous: these shewe their vaine glory, which doth all to be scene of men; which is the nature of pride. But whence came this pride? behold the next words: for his brethren believed not in him: no maruell if those that beleue not in Christ bee proud, vaine-glorious, and loue worldly honours. Therfore who greedily seeke the honour of the world, and not in Christs crosse where all true glory and honour is: haue but a dead faith, as a candle vnder a bushell is choakt: so is that faith choakt by pride. And herein is the difference betwixt the iust and wicked: that *Iustus de magnis humiliter sentit, peccator de minimis se innaniter erigit*: the iust man thinkes humbly euen of great atchiuements, but the wicked man vainely lifts vp himselfe, vpon the least occasions that can be. And what other thing but this can hece wisely be collected?

that

that those who will ascend, doe consider they are in *Imo* : at the bottome : and those that will fall, that they are in *Precipiti*: on a steep hill. The wise *Salomon* witnessing that before ruine the heart is exalted, and before glory humbled? But alas : euen the iust man is not euer thus humble, so to cenceite of himselfe : or at least our age hath not many iust and humble : for albeit we had not amongst vs the crying sins of *Sodomits*, nor the crimson finnes of *Israelits*, nor the bitter finnes of *Symon Magus* all which I feare are too rise in our kingdom : yet such are the infections & infirmities of our souls, that our best actions are stained with imperfections, & we faile either in the end matter, manner, or measure of our obedience. So that if our best actions should come to a strict examination, how ignorant would our knowledge be found? how froward our patience? how superficiall our repentance? how proude our humilitie?

Chrys. hom.  
4. ad pop.  
Antioch.

militie? how wauering our hopes?  
how fraile our faith? how cruell  
our mercie? so that with the god-  
ly father wee may well demand  
with greefe of heart; *quot putatis  
esse in nostra ciuitate, qui salui fiant?  
infestum est quod dicturus sum, dicam  
tamen, non possunt in tot millibus cen-  
tum inueniri qui saluentur, & de his  
dubito.* How many thinke you  
are in this our City of *Antioch*,  
that are saued? It is a grieuous  
thing that I shall speake, yet  
speake I will: amongst so many  
thousands as are in this city, there  
cannot bee found one hundreth  
that shall be saued, and of these,  
there is some doubt to bee made  
also. For how great is the mal-  
lice and vngraciousnes of youth?  
how great is the sloth and idlenes  
of the aged? no man takes any  
care of his childrens soules, no  
man hath any zeale, that behol-  
ding the godly aged he may imi-  
tate him: examples of piety are  
quite extinguished, and therefore  
become the yong men nothing  
com-

commendable.

This is the cause, why it is so hard a thing to knowe a man; in so much that there is nothing more rare amongst men then a man: yea amongst men, how many diuels shall one finde! take from mankind beasts and diuels, and then no maruaile, if with the Phylosopher at noone day in the midst of a City, we look for a man with a candle. Beholde the variable conditions of beasts in man: hee is hardy and valiant as the lion, but fierce and cruell as the lion: prue and worthy as the ox, but slowe and slothful as the ox: large and liberall as the cocke, but lewd and lustfull as the cock: auaritious and angry as the dog, but louing and kinde as the dog: swift as the hart, but feareful as the hart: debonaire & true as the turtle, but filly and sullen as the turtle: malicious as the leopard, and variable as the leopard: generous and tame as the doue, but filthy and vncleane as the doue: guile-

guilefull as the foxe, and ravenous as the foxe: simple as the lambe, but silly as the sheepe: deare & pretious as the elephant, but proude and sturdy as the elephant: good and wholesome as the vnicorne, but few are so, as there are fewe of the vnicorne: vile & slothfull as the asse, carries rich burthens and hath no vse of them, like the asse: gluttonous as the wolfe, foolish as the wolfe: faire as the peacocke, but proude as the peacocke: rebellious and disobedient as the nightingale, and is onely a voyce as the nightingale: humble as the pigeon, but hypocrite as the pigeon: fell and foolish as the ostrich, deuouring as the ostrich: profitable as the pismire, but greedy as the pismire: dissolute & vagabond as the goate, but sickly and ranke as the goate: spitefull as the phesant, but lofty as the phesant: soft and tender as the chicken, but weake and feeble as the chicken: moueable and variable as the fish,

but

but dull and stolid as the fish:  
ranke and vncleane as the bore,  
euer digging the earth as the  
bore: strong and puissant as the  
camell, but euer eating as the ca-  
mell: traytor as the mule, & he-  
auy as the mule, aduised as the  
mouse, but gnawing and byting  
as the mouse: reasonable as an  
angell, but as proude as Lucifer:  
who was an angell, and by pride  
lost that glory. Now where the  
spirit of Christ is, there is no  
place for the spirit of pride: for  
pride is hatefull to God and man,  
all good men abhorre it. let no  
pride rule in thy minde or word,  
for pride beganne all destruction.  
What is the cause the worde of  
God is so little set by? pride:  
what makes men delight so much  
in sinne and sinnefull pleasures?  
pride: what is the cause that men  
forgette God? pride: whence  
comes so great wantonnesse in  
disguised apparell? of pride:  
what is the cause of vsury, extor-  
tion, oppression, bribery? pride:  
whence

Syr. 10

Tob. 4

Bas.  
Aug.

whence is rebellion, conspiracy, treason? of pride: whereof comes whoredome, fornication, filthie communication, strife, debate, murther? of pride. Pride is the originall of euery sinne, and beginner of all mischief: for from hence are all other sinnes deriued. For which cause the holy father calls it *caput omnium morborum*, *caput omnium peccatorū*: the head of all diseases, the head of all sins. the Physitian cures a disease, but the cause of the disease being not taken away, the cure is but for a time, the disease returnes. As when an vlcer or feuer is engendering in the body, there is great paine and griefe, yet when medicines are vsed the party is eased, but because the humor was fed, the disease is not taken away, the vlcer & ague returnes: the Physitian knowing this, purgeth the humour, takes away the cause, & there is no vlcer, no ague. Whence then doth iniquity so abound? by pride. Cure pride, and



and there shall bee no iniquity in the world: therefore that the cause of all diseases of the body and soule, pride, might be cured, and lose his venome, the sonne of God humbled himselfe: nothing vnder heauen being able to cure that desperate malady of pride, but that soueraigne mithridate of Christs humility. Pride is the ruine of all the faculties of the soule, and so is no other vice: for whereas all the powers of the soule are but either the reasonable, irascible or concupiscible powers, it infects all. *If.* 28. *Woe to the Crowne, &c.* where wee see 3. things that pride doth in the soule. 1. it lifts vp the irascible power woe to the crowner. 2. it blindes the reasonable power: therefore said the *Dronkards* of *Ephraim*. 3. it prouokes the concupiscible, and therefore it is said, shall be like a fading flower. And hence it is, that God was so grievously offended with the sin of pride, that hee punished mans

trans-

Luk. 14

Aug.

Syr.

Is. 14.

Luk. 10.

Gen. 3

Rom.

transgressions, with the greatest plague that could be, euen with ignorance in the vnderstanding: for seeing man by pride fell from God, it was very fit hee should be punished with darknesse in the vnderstanding, for presuming to know what hee ought not, and therefore iustly losing the grace and ability to know that, which about all other things hee ought to know. It was the excuse of one of them that were bidden to the wedding of the Kings sonne: *villam emi*, I haue bought a farm, in which purchase of the farme is vnderstood, the pride of domination and gouernement, and that very aptly: for the beginning of all sinne is pride. this farme of pride Lucifer bought but at a most dear rate: this farme our first parent bought but no better cheape, then with the ruine of all mankinde, and left vs some tenements belonging to that farm which we inherit from their purchase. this farme *Nebuchadnezzar*

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*chadnezzar* bought with the price of his kingdome, and the seuerie iudgement of eating grasse seuen yeare like an ox. this farm *Belsazar* bought with the chage of his countenance, troublednesse of thoughts, losing of his ioynts, smiting of his knees one against another: & diuiding of his kingdome to the *Medes* & *Persians*, this farme *Kasthi* bought with the losse of all her queenely honour: and happy and thrice happy are they that purchase none of this farme.

Dan.4.

Dan.5.

Hest.1.

Wee reade, that all the earth was once *vnus labij*, of one language, and then they grew to such a height of pride, that they presumed to build a tower that might reach to heaven: now our Land is becom againe to be *vnus labij*, of one language, which it hath not been this 1000 yeares and more: and neuer was *Nimrod* and his companions so proude as we are, for as wee are become *vnus labij*, of one language, so are we

Gen.11.

we

we all *unius lepra*, of one leprosie, of pride. therefore is a iudgement to be feared, of confounding our lips againe, that one of vs shall not vnderstand another.

Pro.22.

But albeit the sinne of pride be the originall of euery other sinne, and the nurse of all iniquity: yet doe we not so much shun pride, when wee heare, and see, and feelee, what haucke it makes; as euery man doth the pestilence when hee doth but heare of it. *A prudent man*, saith the wise king, *seeth the plague and hideth himselfe; but the foolish goe on still and are punished.* and wee cannot but see what slaughter of soules this sin makes: yet doe we not hide our selues, either from the infection of it, or iudgement for it. the most learned cannor, in the greatest malignity of constellations, and distemperature of ayre, demonstrate more eminent signes and tokens of the pestilence to come, then the wisdom of God doth by pride forewarne vs of his wrath

wrath, and plagues to be at hand  
for our pride: for where pride is  
there is the destruction of all ver-  
tues: the destruction of vertues,  
procureth vengeance: vengeance  
is the Lords, and he will surely re-  
pay. This hath euer beene true, &  
euer will be true. for God resists  
the proude. Pride goeth before  
destruction: therefore destructi-  
on must needs follow pride. The  
roote of sinne is pride: he cannot  
sinne that is not proud. Pride is  
euer a stranger from vertue and  
truth: the originall of all sinne:  
the ruine of all vertue: the first in  
the sinne, the last in the conflict:  
the pumpe and sinke of all vices:  
the worne of riches: extreame  
madnes: and so maine an enemy  
to mans happinesse: that *fœlix se  
origendo, felicitatē amittit*: the man  
that is happy by lifting vp him-  
selfe loseth his felicity: this was  
*Sodomæ* greatest sinne, this is the  
center of all iniquity, frō whence  
the lynes of all vices are drawen,  
and as the chaffe is lift vp aboue  
the

Pro. 16.

Greg.  
Isid.

Aug.  
Chrys.  
Sen.

Ezek. 16.

the good graine, not because it is better, but because it is lighter, and therefore is dispersed of the winde : so vaine man exalting himselfe in pride aboue others, is not therefore better, but lighter, and therefore is dissipated of God in his anger. therefore whosoever thou art, for conclusion of this point, take this aduertisement, *Carpe bonum tuum gratis ; cane vitium tuum pins ; time fatum tuum cum à deo tum ab hominibus prudens* : Receiue the good blessings of God thankfully, take heede of thine owne sinnes godlily, and feare the fatall stroak as wel from God, as man prudently.

### 3. The kinds of pride.

We may aptly range pride into two orders : as man consists of two parts. There is first then an externall pride : second, an internall pride: the one is of the body, and those things that belong to it: the other of the minde, as

con-

conccit. First the externall and outwarde pride consists chiefly in these three : superfluous ornaments of the body : sumptuous and costly buildings : great power, honour and dignity of State. The first kinde of externall pride which shewes it selfe nicely adorning the body, and curiously decking the same, as it is worthy of due reprehension : so it is subiect to seuerer iudgements, which we may plainly see in the punishment of that painted Queene *Iezabell*.

1. King.

To moderate our course herein ; it will not be amisse to call to minde, the garments of the purer times, wherein all excesse, and ornature of the body was abandoned : our first parents beeing clad in beasts skinnes : *Iohn Baptist* in cammells haire, & the blessed Virgine in a course habit to couer nakednesse : for shee had

*vix unum tunicum, non ad ornatum corporis, sed ad tegumentum nuditate : soace one coate, and that*

*Chrys.*

F

not



Chrys.

Cyp.

not to beautifie the body, but to couer her nakednesse. Great folly it is so to adorne the body which must bee no better then a banquet for wormes; and not rather the soule, which must liue for euer. For if wee will beleue the truth, our soules attract more losse and danger by our garments that couer vs, then our cloathes doe take hurt by the moathes that eate them. Tell me saith a Father, if *Paul* durst not glory but in the crosse of Christ, how darest thou boast in these fooleries and vilities? *Elisha* would haue none of *Naamans* garments, least hee should lose the garments of the soule, and *Gehezi* enriched with those garments, lost the beauty of body and soule. Whence we may learne, that by how much garments make the body more beautifull, by so much they make the soule more leproous. Therefore when *Elijah* was rapt vp into heauen, hee desired no other garment, but lest that he had bene him,

him, as if that garment which ser-  
ued him for necessity, had beene  
an impediment to goe to hea-  
uen. And it is well obserued by  
the learned, that if there were no  
sinne in proude apparell, our Sa-  
uiour would not so much haue  
commended the asperity of *Iohns*  
*Baptist*, nor the preacher of E-  
uangelicall truth & liberty, com-  
manded christians to be cloathed  
with good workes. Surely if it  
had beene any seruice pleasing to  
God to be richly apparelled, hee  
would not haue had them hid in  
the secret places of the earth, in  
the remotest parts of the world,  
in shell-fishes, in the bowels of  
the earth, in those regions where  
Tygers and Lions rule, but rather  
in *Italy*, or some such like para-  
dise of the worlde, where easily  
they might be come by. This he  
did, not to shew that nature is a  
stepmother (as *Sen.* saith) but that  
hee iudged these ornaments not  
to be needfull for vs, and this is it  
which *Chrysostom* saith that God

Greg.

1 T.m.2.

Chrys.

Cypr.

therefore gaue our first parents  
cloathes of skinnnes, to accustom  
vs to asperity and hardnesse; and  
not of silke, that wee might  
know, that hence our garments  
were to bee made. For if God  
would haue couered vs with di-  
uerse coloured garments, hee  
would haue made creatures some  
greene, some yellow, some blew,  
and some of all colours, and haue  
caused silke to be sownen as flaxe  
is.

Ang. ad  
posido.

Leuit. 19.

Sen.

But happely some will say,  
that Scripture condemnes not  
this variety and pompe of appa-  
rell. To which a Father answe-  
reth, it is not forbidden to sacri-  
fice to *Iupiter*, *Mars*, or *Saturne*,  
but as it sufficed to say, Thou  
shalt worship the Lord God, and  
him onely serue: so such vani-  
ties are sufficiently prohibited,  
when it is said, Thou shalt doe  
no wicked thing: there was ne-  
uer any age, but found danger in  
pompe of apparell: and therefore  
*Sen.* saith, that there was neuer  
any

any Common-wealth well instituted, which would not acknowledge that his ruine came from loosenesse of apparell: euen as the cause of the gluttons ruine in part was, that hee was clad with silk and fine linnen. And it is obserued in the *Romane* History, that the first that euer wore purple was smitten from heaven with a thunder, and we reade that *Tiberius Caesar* by a decree of the Senate, forbade to cloath any with silke: and that *Aurelianus* the Emperour durst neither wear silke, nor haue any in his wardrobe. I may well compare the pride of apparell to a lightning, in whose brightnesse at the first appeares something that delights, albeit most dangerous: so neatnesse in apparell, brauery, and strange cōcesit & fashions at first sight delight the soule: but in the end they smite with thunder, and bring the vsers, beholders, and admirers to an ill end, and as the silke-worme, by how much more

*Tacitus.*

*Vopiscus.*

diligently they spin the filke, are so much more sickly and die with euery thunder, so those that are daintily clad are meere death, seeing they please themselues in their brauery, and the reporte of death doth suddenly strike them dead. Therefore that of *Cyprian* is worthy of remembrance, that no man can be cloathed with the garments of Christ, that doth much regarde the garments of this world. Whence it is obserued, that God would haue vs looke on *Herods* garments, *Acts* 12. that those which see the vanity of his garments, might also see the penalty of his pride.

Now seeing that pride of apparell is so offensiue to God and man; it will bee to purpose to shew how many waies wee offend therein. We sinne therefore in our apparell: first either in the pride of them, when they are more rich and costly, then our estates wil beare. 2. Or in the multitude of the: seeing the mothes shall

Cyp.

chrys.

Bonau.

shall witnesse against such abusers of apparell. Saint *Ierome* concluding, that it cannot bee, but that who couers to haue many change of garments, must needs either vse rapine or stealth to get them. 3. The curiosity of apparell: this anxiety and care is condemned by our Sauour, in the example of the lillies. 4. In vndecencie: when beyond a mans estate and degree, for a fearefull visitation will come vpon strange apparell: beeing prohibited by the law of God: in this kinde we are not so ciuill and well ordered as the Barbarians, for it is reported of the Tartarians a vagabond & barbarous people, that they haue a most strict lawe of cloathing euery man according to his degree: and what madnesse is it for Christians immodestly to stroute in their silkes and golde, seeing Persians doe so cloath their camels, and wee at this day doe so cloath fooles and apes, to make vs sporte? What makes a man

*Iam. 5.  
ler.*

*Math. 6.*

*Zeph. 1.*

*Deut. 22.  
10. Bohe-  
mus.*

*Atban.*

*Pet. Da-  
wia.**Alban.*

more vile, then to see him so vainely clad? if to please God it was of great auaille to the King, of *Niniveh* and *Ezechias* to cast off their garments, how dare wee enter the Church to aske remission of our sinnes, beeing painted, pounced, embroydered, laced, jagged, printed, and diaperd, as if wee went to dancing schoole, or a marriage feast? it cannot fall out otherwise, but that as the Philosopher spate in the Kings face as the fowlest part of the house, whose walles and floures were decked with rich tapestrie, and whole house so richly furnished, that his face was the fittest spetting place: so God seeing euery corner and member of our bodies and soules, furnished with pride, and the whole man taken vp for the diuell, what shall hee doe but spit in our faces, and be at vtter defiance with our extreame madnesse and follic?

And would God the governours



nours of our countrie would but seriously thinke of the harme that comes of our intollerable pride and the ensuing danger our paintings of haire, & fayning of new faces, is amongst the rest not the least offence to God: for men of God haue concluded, that who so doth such things, doe lay violent hands vpon God: and shall neuer bee able to see God, seeing they haue not the eyes and faces which God made, but which the diuell hath infected. A Philosopher in homely clothes purposing to go to the Emperors court, was put backe at the doore because not roabed like a courtier, and finding the cause to be the want of a rich habit, returns, and putting on better apparell, hee was presently admitted: this man coming to the Emperours presence, tooke vp the skirt of his owne coate and kist it; the Emperour demanding the reason, he answered: surely those that honour me I am bound to honour: but my

*Cypr.*

coate hath done me this honour as to bring me into your presence: for that which vertue could not doe, a vestment did, therefore I haue reason to honour my coate. And is it not euen so with vs? and doth not this cause pride to bee so much honoured, kissed, and adorned, much more then any graces of God in man. Hee that should now truely discern an English-man, must doe as the painter that being by the Turke commanded to paint every nation in his habit, painted the Germain naked: and beeing demanded whom it was, answered a Germaine, to whom hee could not ascribe any perpetuall kinde of habit, he was so delighted with nouelties.

But this we may more fitly apply to the English; for how doe wee degenerate from the grauity of our elders? how may we looke for *England* in *England*, and not finde it? for it is turned *Brittaine*. How may wee feare least every  
bird

bird taking her owne feather, and colours we be left naked, and exposed to the laughter of all our neighbours? therefore that this *omen* may bee farre from vs, let vs recall the ancient frugality.

I may say of the pride of our time, as *Cicero* wittily, but sharply spake of *Fannius Cherea*, who was shauen, head, eye-browes and all; that hee was so shauen least he should seeme to haue one haire of a good man vpon him. So are our proud ones, so spruce-ly and feately rickt vp, least they should seeme to haue one iot of graue, modest, vertuous & wor-thie persons. But as *Diogenes* said to a balde fellowe that raylde at him; I will not reuile thee at all: but I will iudge that those hairees are wise that left so bad a head: so will I say, that those seemely garments which modesty pre-scribes, are wise that left so ill soules.

The vse of glasse was first intended, that men and women might

might thereby the better knowe themselves, and that the beautifull might learne to shun all infamous things : that he defile not the dignity of his person, with the dishonour of his manners : as those deformed, to recompence the losses of the body, with the gaine of the braine, and so redeeme with the vertues of the mind, the defects of the outward man ; teaching withall the young man in the flower of his age, to dare and doe great things : and the olde man to lay away things vncomely for gray hayres, and to think of death, who hath already seized the greatest part of him to himselfe : but alas our glasses haue lost their primary institution, and doe teach vs quite to forget our selues.

2. Wee must consider the second kinde of pride in sumptuous buildings, which are no other but the piramides of mens follies, the colossus of wantonnesse, trophies of idlenesse, the statues  
of

of pride, and pride of neuer dying folly. *Socrates* finding *Alcibiades* very much in loue with his riches, lands, farmes and houses, carried him into a place of the Citty, where a table was contayning the circulit of the whole earth: and bad him therein finde out *Athens*, which being found, hee bad him finde out his farmes and faire buildings, which thing when *Alcibiades* saide were no where to bee found: wherefore, then said *Socrates*, art thou proud of those things which are not about any part of the earth? such and no better are those that labour to eternize their name by vnecessary buildings and toyish conceits, which do sooner proue the sepulchers of their honours and vertues, if any they had, then the statues of their reputations. It is saide of *Democrates*, that being olde, and very short winded, hee got vp one day into a high tower in *Athens*, saying, that then he had done as all the citty

citty of *Athens* was wont to do:  
*magnum spirare, parum autem va-*  
*lere:* that hee breathed hard, and  
 endeaueured great things: but  
 preuailed very little: the same  
 may wee fitly say of the princely  
 Archietects of our age; who  
 frame many spacious roomes and  
 large galleries, with all accesso-  
 ries of maiefty, magnificence and  
 state, but when all is done, no-  
 thing is well done, for the chim-  
 neyes can giue no smoake to heat  
 the owners, nor the grounds  
 feed goods to relecue the poore:  
 well did *Diogenes* conceit of pride  
 that it was a shepherd, and the  
 vulgar were the sheepe, whence  
 is carried from place to place, e-  
 uen as it would. But rather may  
 it bee applied to the great Lords  
 of the worlde, whom this sheep-  
 heard pride doth not only trans-  
 port from fancy to fancy in build-  
 ing their proud aspiring *Babells*,  
 to their confusion: but at last  
 brings them into the ground,  
 that for want of pasture doth fa-  
 mish

mish them. It should much re-  
 presse the folly of these men to  
 vnderstand that of the Apostle,  
*Wee haue here no continuing Cittie,*  
*but wee seeke one to come,* if wee  
 Christians must looke for conti-  
 nuing buildings, not made with  
 hands but eternal in the heauens,  
 that as the heathen *Antagines*  
 said, we may so liue, as by liuing  
 to be iudged vertuous, but dead,  
 blessed; what folly more, then  
 to build houses to perpetuate our  
 memories, when wee must leaue  
 them to others, and cannot tell  
 who shall enioy them? Nay what  
 doth more shew our basenesse, &  
 want of true desert, then to seeke  
 by a dumbe heape of stones to  
 immortalize our names and fa-  
 milies, and therein only to exceed  
 the truly deseruing Christian,  
 seeing it is but a badge of a me-  
 chanicall heart, as *Socrates* saith,  
*spernere sui similes*, to despise such  
 as are like himselte: who haue  
 such stately fronts to commend  
 their vitious gettings? Hee that  
 shall

Heb. 13.

2. Cor. 5.



Dan. 4.

Homer.

shall seriously beholde, into what a fooles paradise, and perillous folly, *Nebuchadnezzars* proude conceit of his stately *Babell* cast him, to haue his kingdome depart from him, and himselfe to eate grasse as the oxen, till his haire was growen as eagles feathers, and his nayles like birds claws: will neuer aduance any great building, or bragge vpon so brittle a foundation: least worthily he be reckoned amongst the men of that brutish spirite, who carrying *Pelion* to *Ossa*, two great mountaines in *Thessally*, & then againe thinking to bring vp *Pindus* and *Othris*, the seate of the *Lapithites*, thought at length to climbe heauen, & make warre with the Gods.

3. That is not the least kinde of pride, that men take in the great power and high dignitie and honours they haue acquired; but what difference is betwixt these and madde men? for they glory and boast of wonderfull things,

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things, only out of cōceit & false apprehension; but when that humour is a little settled, they perceiue how vainely they were transported: so may the men of power and honour in this world, that ouer-weene themselves by reason thereof, easily beholde how much, those false fires haue seduced them.

Honour, dignity, and power, are lawfull and expedient things, but hereof to waxe proude, and suffer our hearts to bee lift vp aboue our brethren, is vicious and diabolicall. What? art thou a Knight, or libertine? or art thou a seruant? doth not this name arise either from ambition or iniury? *Susplicere in cœlum ex angula licet*; a man may looke vp to heauen, out of a base corner; yea and he may assoone come to heauen too as the potent and honorable person. *Pharaohs* kingdom was lawfull, but hee was drowned in the red Sea, for a document to posterity, that a proude heart

Sen.

Deut. 17.

heart ouer mortall men was in euery estate to be detested. Therefore in *Moses* lawe, it was forbidden to Kings, that they should lift vp their hearts aboue their brethren; and if Kings ought not to bee high creasted, or to conceiue of themselues more excellent things then of their brethren, much lesse ought any other to doe so: and why should great ones so bristle, look so big, and speake so bragge, as if all others were but chaffe and sand to them? doe not wee see that little dogges doe sleepe on their masters laps, and are fed with the daintiest morsells, whereas the greater are mousled, beaten out of the house into the kenell, and faine to gnawe the bones? are not the lofty Pines cut downe for the shippe, and the goodliest Oke for the house, whereas the shrub stands, and no man quarrells it? doth not the flash of lightning burne the mountaines, and the bolt beate downe the toppes of

towing

towering steeples and mounted  
pinacles, where as lower build-  
ings are safe from their fury?  
and what hence can bee gathered  
but this, that poynte and power,  
honour and dignity makes mo-  
narckes markes, and the greatest  
in the eye of the world, to be least  
in the eye of God?

From which wee may safely  
conclude as a graue Diuine once  
spake: *Omnes superbos esse fatu-*  
*os, omnes fatuos esse superbos*; that  
all proud are fooles, & all fooles  
are proude: for euen as hawkes  
sloop to the lure, in hope of their  
prey and are deceiued, so proude  
worldings thinking the lure of  
greatnesse and honour to bee the  
true good thing, doe onely la-  
bour to attaine that, which being  
had is but a lure, and will not fill  
their gorge; and as boyling li-  
quor swelling aboue the brinks,  
fals in the fire & coms to nought,  
so reaching high conceits doe  
no other, but spill themselves,  
and bring those things to nought  
that

Melanct.  
explicat:  
dom: 11.  
post trin.

Dioscor.

Plut.

Fulgent.

that made them so lofty. Well may humane glory bee compared to a margarite, which (as Physicians say) is full, the moone encreasing, but beeing taken after, decreaseth with the time. So is the glory of this worlde like the new moone, speedily encreasing, but assoone wayning againe: to which purpose those that were most noble among the *Romaines*, were euer wont to carry moones in their shooes, whereby they might be put in minde that humane nobility was nothing firme and constant, but euer hasting to an end, with worser change.

To this purpose, it will not be impertinent to shew that the *Romaines* made the image of vaine-glory in the forme of a vagrant woman: writing ouer her head, *This is the image of vaine-glory*. This image had a crowne on her head, a scepter in her left hand, a peacocke in the other, her eyes vayled and blinded, sitting on a chariot drawne by foure lions:

lions: the reason of all this was, for that the louers of vaine honours of this world, are as inconstant as a vagabond woman: the crowne signifying, that they euer desired to bee honoured in this world as kings, the scepter betokning their desire to rule: the peacocke shewing, that as the peacocke deckes his former part with his tayle, and so leaues his hinder partes naked, so they deck themselues in the eye of the world, but depriues themselues of eternall glory; the vayle declaring that malice had so blinded them, that they cared not to commit any sinne: but would leaue some token of their pleasure in euery place: the foure lions intimating that vaine honour of this worlde, is euer drawne along with foure cruell finnes, as fierce as lions; pride, auarice, luxury, and enuy.

Alike conceit to this the *Romanes* had to expresse the vanity of worldly honour and greatnesse:

Wise

nesse: they painted honour in the temple of *Apollo* in the forme of a man, hauing a rose in his right hand, a lilly in his left; aboue him the solsequy or marrigold; and vnder him wormewood with this inscription: *Leuate*, that is, *Consider*; by this declaring, that man in this world flourisheth as a rose, in delights and riches: but at night, that is, in the time of death or aduersity, hee is dried vp, vilipended and reiected of all men, euen as a dried rose, which all day is carried in the hand with contentment, but at night being dried, as cast away: the lilly, which is most beautifull whilest it flourisheth, but the leaues falling, is soone sordid and deformed, noting the fauour of man whilest in worldly honour, to bee very glorious, but when death or aduersity comes, that his proude leaues are cast, is of no account: the solsequy opening and shutting with the sunne; shewing, that when the sunne of pro-

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prosperity shines vpon any, hee sees all things pleasing him; but the sunne setting, death or aduersitie approaching, then hee sees nothing but darknes, and is shut vp in the graue: the wormewood signifying that all the delights in this world are sweete in the execution, but bitter in the retribution: being no better then a bitter potion; and the very gall of dragons. Therefore the worde was very necessary (*Leuate*) lift vp your heads, and consider you that are proud of your honours and greatnesse: you are but roses that will dry: lillies that will lose their beauty, marrigolds that open and shut with the sun: and your portion (without repentance) will bee but wormewood and gall. *Alexander* hauing compassed and conquered a great part of the world; came into an Iland of the *Bragmans*, who vsed no habit but beasts skinnies, no houses but caues: no meate, but such as nature brought forth:  
and

Is. 54.  
Deut. 33.

and demanding the reason of this their strange kinde of life, they answered, wee knowe that wee shall die, and wee know not whether this day or to morrow: and therefore why should wee care for power to rule, honour to be esteemed, or riches to liue in pleasure: with which answer he was so affected; that hee bad them aske what they would, and hee would giue it them: they presently demanded, not to die, to which he replying, that he could not giue them that, seeing himselfe must also die: why then (said they) art thou so foolish to liue in such pride, seeing thou knowest thou shalt die? If these barbarous people by the onely meditation of death, could so easily contemne all power and honour, what shame for vs Christians who haue so many noble restraints and retractive to beate backe the pride of power and honour, to fall in loue with our owne shadowes, and dote vpon  
power

power and honour, which are  
neither our owne, nor as our  
counsaylors: all this euill com-  
meth vpon man, because hee  
labours not to attaine this hard  
lesson of *Thales*, *Nosse teipsum*,  
to know him selfe: and because  
hee waighed not aright of pro-  
sperity and aduersity, for as one  
saith, *Nihil aduersum nisi quod no-*  
*bis obstat ad ater: felicitatem nihil*  
*prosperum nisi quod Deo conducit:*  
nothing is aduersant but that  
which hinders vs to eternall feli-  
city, nor any thing prosperous,  
but that which helps vs to God-  
ward, which thing if wee could  
but perswade our proud & carnal  
hearts, wee would neuer be pult  
vp with conceit of power, ho-  
nour and sublimity: nor yet de-  
iected with aduersity. I know it  
was and is the iust complaint a-  
gainst the vniust world, *Ingeni-*  
*um quondam fuerit pretiosius auro,*  
*at nunc barbaria est grandis habere*  
*nihil,* once wit was more pretious  
then golde, but now it is great

Eraf.

Ouid.

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barbarisme, to haue nothing. But shall this glymse of a false esteeme, make men waxe proude of that which is not truely good in it selfe: nor can be held longer than the giuer pleaseth? vndoubtedly, to haue nothing, derogates nothing from the worth of witte, or any vertue; but to haue power and honour without wit or vertue, is a scorne to him that confers it, and a sinne to him that receiues it; but both shamefull and sinfull, to him that waxeth proud by it. For euen as rotten-woode and glowe-wormes doe gloriously shine in the night, and seeme to be some excellent things, but on the day doe shew themselves to be but despicable and base creatures: so the proud haughty persons, now shining in the darknesse of this world, through the greatnes of their power, place and height of their honour, when the Sunne of righteousness shal appeare, and manifest the secrets

of

of all hearts, will be scene in their owne proper colours: and appeare to be but rotten stufte, and stinking sepulchers.

2. Having considered the parts of externall pride, we come next to see the kindes of internall pride; this (as Gregory saith) consists in foure. The first wherof is, when a man thinkes hee hath all good things of himselfe, and not from God; as those that glory in their riches, power, wisdom, and other excellent graces; and this was Lucifers pride. This conceit is checked by the Apostle; *What hast thou that thou hast not receiued.* *Davids* pride in numbering the people, was the cause that 70000. were slaine by the Lord in one day: all ingrate persons, and such as are not truly thankfull to God, are possessed with this spirit of pride; therefore from such, the Lord doth often subtraict and withdrawe his former graces: for which cause, holy *Bernard* calles ingratitude

1. Cor. 4

2. Sam. 24

Bernard.

Gregory.

*uentus urens, exiccans fontem pietatis diuina, rorem misericordie, fluenta gratia,* a March winde drying vp the fountayne of Gods goodnesse, the dew of his mercy, and the showres of his grace: and *Gregory* saith, that hee is not worthy of things to bee giuen him, that doth not giue thanks for the things that are giuen him: and hee that giues thanks for things receiued, doth gaine more graces, then before hee had receiued. This should moue euery man with a thankfull heart; to acknowledge all good things to come from God alone, and to vse them as good Stewards, to their Masters benefit; that when hee cometh hee may haue his owne with aduantage; least hee send such a March winde into their soules, as will dry vp all the fountaines of his goodnesse towards them. Those that are infected with this malady of pride, differ not much from mad men: for as a little wine makes some

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men besides themselves, neither caring for God nor man, so a little honour, riches, and eminency cast vpon some men, begets such swelling humours in them, that they growe quite beside themselves; neuer acknowledging Gods goodnesse, the fountayne of their greatnesse: nor yet vsing his benefites to the ende for which they were giuen them.

2. There are another sort of proude ones, who are well content to acknowledge that they haue all good things from God, but yet not so, but that they doe also come vnto them by their owne deserts, as beeing worthy (at the least) of them, if not of more. This is a very great folly which hath taken deepe roote in many hearts: and is *Nabuchadnezzars* pride. But the holy Ghost hath met with it, and giuen them a sound incounter: wee are not sufficient to thinke any thing as of our selues, but our sufficiency is of God: and the holy Apo-

Dan. 4

2. Cor. 3



Rom. 7

Bernard.

He auoucheth that in him dwelleth  
 no good thing, nor can hee finde  
 any meanes to doe that which is  
 good: but if wee could, yet can  
 we do nothing to that we ought  
 to doe, to that we stand in need  
 of, nor to that which hee hath  
 done for vs. For all that we can  
 doe, is nothing in comparison  
 of that which hee hath done for  
 vs. This our great debt Bernard  
 doth well expresse: Because thou  
 O Lord hast made mee, when I  
 was not, I owe my selfe wholly  
 vnto thee,: and because thou  
 hast re-made and re-newed mee,  
 when I had perished, I doe a-  
 gaine owe my selfe vnto thee: in  
 the first hee made me, in the se-  
 cond hee re-made mee: so that  
 I owe my selfe twice vnto him.  
 What then shall I giue vnto him,  
 who gaue himselfe for me? for if  
 I should bestow my selfe a thou-  
 sand times for him, yet should it  
 bee nothing to that I owe him.  
 and yet these are nothing in re-  
 spect of the things hee hath pro-  
 mised

mised vs: nor are our goodnesse  
 such, as that for them, eternall  
 life should bee due vnto vs by  
 right, for what are our merits to  
 so great glory? our righteous-  
 nesse (as a Father well nores) be-  
 ing layd to the square of the di-  
 uine iustice to bee examined, is  
 varighteousnesse, and that doth  
 sinke in the sight of the Iudge,  
 which shines in the opinion of  
 him that doth the worke. Hap-  
 pily it may fall out, that our mer-  
 cifull God will haue mercy on  
 him that is beaten and afflicted,  
 who findes no desert in him,  
 which ought to bee remunerared  
 and rewarded: but surely to vs  
 there is no more due, then is to  
*Salomons* foole; a whip to a horse,  
 a bridle to an Asse, and a rod to  
 a foolles back. For when we haue  
 done al that we can of our selues,  
 yet are wee but vnprofitable ser-  
 uants, wee haue but done that  
 which was commanded vs, and  
 was our duty to doe: therefore

*Gregory.*

*Pro. 26*

*Luk. 17*

the truth is, *Every good giuing  
and perfect gift comes downe from  
the Father of lights* : nor shall  
wee euer receiue these good and  
perfect gifts that come downe  
from aboue, except wee bee so  
low and lowly in our owne e-  
steeme, as to know, that to vs  
belongeth nothing but shame &  
confusion of face for euer. For as  
the rayne cannot fall from moun-  
taine to mountayne, nor from  
one high place to another ; but  
from the mountain to the valley :  
so the graces and blessings of  
Gods mercy, can neuer fall on  
the mountayne of mans pride ;  
but descendeth easily into the  
vallies of humble soules, who  
account themselues so base, and  
vnworthy, as they dare not lift  
vp their eyes to heauen, against  
which they haue so horribly sin-  
ned. How easily might man bee  
perswaded of his owne infirmi-  
tie, and inability to all good, if  
hee would but conuerse with na-  
ture? wee see that the bladder is  
pust

pust vp with a little winde, and if but two or three beanes or pease be put into it, they make a mightie sound and rattling, insomuch that the horse which is not affrayd to enter the troupes of ten thousand armed men, will bee so scarde therewith, that scarce his rider shall sit him: yet if this bladder be but prickt with a pin, it comes instantly to naught. A true resemblance of such who God enricheth with his blessings, casting into their bosomes some beanes and pease of extraordinarie graces and gifts, of authoritie, riches, honour, wisdom, & the like, with which they make such a rattling, that euen valiant hearts are often danted with the sound thereof, and themselves beginne to swell as bigge as a bladder with presumption of their owne merits: but if the Princes displeasure do but breath vpon them, or some feauer or infirmity seaze vpon them; this great winde is abated: their

Wis. 5

soules are galled with impatientie;  
and they sing the song of those  
wretched ones: What hath pride  
profited vs? or what hath the  
pompe of riches brought vs?

Luk. 22

3. Wee shall finde another  
pride, when men boast to haue  
those things which indeede they  
haue not: this is *Peters* pride,  
boasting that hee would goe  
with Christ into prison, and to  
death: and yet at the voyce of a  
filly damosell denyed his Master  
thrice. Against such proude ones,  
the Prophet pronounceth a woe,

Il. 5.

*Woe to them that are wise in their  
owne eyes, and prudent in their owne  
sight: such a one is Salomons foole;*

Pro. 6

nay worse, for there is some hope  
of a foole, but none of him. These  
kinde of proude persons, are  
worse then blinde men: for those  
blinde, doe knowe their owne  
blindnesse, though not others;  
but these know not their owne  
pride, yet will not sticke to cen-  
sure others for proude. A good  
admonition doth the Prophet  
giue

giue to such, Let not the wise man glory in his wisdoms, nor the strong man glory in his strength, nor the rich man glory in his riches: It was a lawe to bee obserued with the Israelites, that the bladder or maw should be offered on the Altar, at the East side of the Altar: signifying thereby as *Augustine* obserueth, pride, which insidiats and lies in wayte to set vpon and strangle our good workes, that they might perish, and serue rather to condemne vs waxing proude on them, then to commend our seruice to God by the. This is to bee sacrificed, slaine & offered vp vpon the Altar Christ Iesus. If then wee may not from our good workes rayse our thoughts to esteem of our selues, how much lesse may we glory & boast of the thing we haue not?

4. But the last kinde of inward pride is, when wee thinke our selues holier, wiser, and better then others, despising all others in respect of our selues: desiring

Ier.9

Leuit.5

Bern.

siring to seeme singular, and to haue what wee haue beyond the reach of others : this is the Pharifies pride. *I thanke God I am not as other men, &c.* Against this kinde of pride, Saint Bernard perswades : Compare not thy selfe to them that are aboue thee, nor to them belowe thee, nor to thy equals, nay compare not thy selfe to one or to none : I say, doe not thinke well of thy selfe, but neither presume to compare thy selfe. Wherefore ? because thou knowest not what kinde of man hee will bee, nor yet what kinde of man thy selfe will bee. For albeit, hee bee a murtherer, a Jew, a Samaritane in the present, yet in Gods prouidence he may be in the number of them that are saued : and albeit thou seemest now to bee good, and holy, and wise, yet in the prescience of God thou mayst be damned. For the iust, and the wise, & their works are in the hands of God, and no man knoweth either loue or hatred

Eccles. 9

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tred of all that is before them. That being most true which a holy Father obserued: *Quamuis alijs vitijs carere possumus, maculam hypocriseos non habere aut paucorum est aut nullorum*: albeit wee may bee without other sinnes, yet not to haue the spot and staine of hypocrisie, is either peculier to few or none at all. The Romaines painted Pride in the forme of a Diuell, hauing three Crownes on his head, one vpon another.

In the first was written *transcendo*: *I go beyond all others*. In the second, *non obedio*: *I obey no others*. In the third, *Perturbo*: *I trouble all others*. But why in the forme of the Diuell? because hee was an Angell, and for pride throwne downe from heauen, therefore wears the crowne of pride. Why *transcendo*: I surpasse all others? because the proude man thinkes he exceeds all other men. As may be seene in the example of that great *Antiochus*; who would command the winds and sea, yea, he

2. Mac. 6

2.Mac.9

1.King.12

2.Sam.4

1.Mac.3

he would make men sayle on the dry land, and walke on the sea: yet within a while after came to so great misery, that his flesh fell off for paine and torment; & no man could endure the stincke of his rottennesse. And why *non obedio*; I obey none? because the proude will obey none, neither superiors nor inferiors. *Rehoboams* little finger must bee heauier then all his fathers body, albeit he loose the kingdome for his pride. *Saule* must disobey Gods commandement, although he venter a kingdome for it. And why, *perturbo*, I trouble all? because often times the pride of one man troubles a whole kingdome. *Dauid* in numbring his people, holding a high conceipt of his owne greatness, brought a plague of 70000 men vpon his people. *Heliodorus* against whom both Priest and People prayed, seeking to rob the holy place of the treasure that was therein with his army; a man on horse-backe with an armour of

of gold, suddenly appeared, and  
astonished his army, and the  
horse ranne fiercely and smote  
*Heldorns* with his foure feere, &  
trampled vpon him, whilest two  
young men that appeared, no-  
table in strength, excellent in  
beauty, and comely in apparell,  
scourged him continually, and  
gave him many sore stripes.

And is not the pride of our  
times, *transcendent*? is it not diso-  
bedient? is it not troublesome,  
to religion and policy? O that  
Christ would bee pleased to cast  
out this Diuell of pride; this Lu-  
cifer. I know that foure Diuels  
haue need to be cast out; *Asmo-*  
*deus*, the Diuell of Luxury: *Bel-*  
*zebub*, the Diuell of Gluttony,  
*Maamon*, the Diuell of Avarice,  
and *Lucifer*, the Diuell of Soue-  
raignty and Pride: but aboue all,  
this Diuell of pride would bee  
cast out: for it troubles all e-  
states conditions, and sexes: it  
mixeth heauen and earth toge-  
ther, it is the roote, the spring, &  
source

Syr. 10

source of all euill; so saith *Austin*; so saith *Gregory*: the reason hereof is: for that in all actiōs voluntary, as sins are, there is euer a double order: the one of intention; the other of executiō. In the first order, it respects the end; & the order in acquiring of all temporal things; is, that a man may grow to some singular perfection and excellency, in which respect, pride (being an inordinate desire of excellency) is the roote and beginning of all sinne: but in respect of the execution, riches giues the occasion of fulfilling all the desires of sinne; & therefore in that respect, couetousnesse is the root of all euill? but why is pride the root of all euill? for sundry causes: First, because pride is found in euery sin: for in euery sinne is found, the contempt of God; which contempt is a certaine cause of sinne. This contempt, is no other thing, then, an auersion from the Creator; which auersion and turning from God is in euery sinne; seeing  
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in euery sinne the commutable,  
and thing changeable is preferred to the in-commuable and vnchangeable: the creature, to God. For as without charity all other vertues are nothing, so without pride, all other vices are nothing. Therefore aptly was it spoken of him who sayd, *Abstrahē superbiam & habebes gratiam*; take away pride, and thou shalt not want grace. It is obserued that the conuexe and bending substance, as it is a conuexe is no way apt to receiue or retaine any thing; but the concaue & hollow substance doth naturally receiue & retaine any thing that is put into it: so pride being the conuexe and vpper part bending downewards can receiue nor retaine any grace. Pride drawes with it the third part of the Starres from heauen: Therefore it is that *Augustine* saith, that pride enuies all superiors, because it cannot be equall to them; inferiors, because it feares they should be equall to it, and

II. 14.

Gen. 3

and equals because they are equal to it. 2. For that it was the first sinne in heauen; and the first sin in Paradise, from whence as from a common parent, all sin had his originall. 3. Because fro it ariseth all other vices and enormities, whereunto man by corruption of his nature falls: *Secundum prius & posterius*: 1. immediately or immediately, for further explanation whereof, beholde these sequels: Pride because it would exceed all others, grieveth if any be equalled to it: and so from pride ariseth enuy: enuy being easily offended with him whom hee enuies, is soone angry; and so from enuy ariseth anger: but anger when it cannot reuenge it selfe, is very sory; and so from anger ariseth sloth: sloth seeking comfort, makes the man couetous: couetousnes because it aboundeth in temporall blessings, can the better exercise gluttony: gluttony by pampering the bellie *spumat in libidinem*: breakes

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breakes forth into lust, and so  
 begets luxurie: this is the chaine  
 and linke of vices; and all from  
 the root of pride. So that pride is  
 not only the beginning and root  
 of all sin, in that it was the first sin  
 of the Angels: but for that in e-  
 uery sin the beginning is pride,  
 for in euery sin are two acts: the  
 first, is a reuerſio & turning from  
 God: 2. is conuerſion & turning  
 to the creature; the first acte is  
 the beginning of sinne, and that  
 is pride. So say the *Israelites*, we  
 are Lords, we will come no more  
 at thee: this *non obedire*, not to o-  
 bey, which is pride, is the begin-  
 ning of all sinne: whence it is  
 inferred, that pride fauours all  
 sinnes, that they might be com-  
 mitted of all men; and therefore  
 is more hatefull to God then all  
 other sinnes; because it hires all  
 sinnes to fight against God. As  
 one that sends monie to thy ene-  
 my, of purpose to hurt thee, is  
 more thy enemy then he that on-  
 ly hates thee: so pride is more  
 hatefull

Ier.a



hatefull to God then any other sinne : because it sends money & meanes to all sinnes, that God might be offended on all hands. Therefore albeit that all vices haue warre with their contrary vertues ; as lust with temperance, gluttony with sobriety, and the like : yet pride holdes it not sufficient to holde warre with his contrary vertue, humility : but he wages battaile against all the Army of vertue, intending no lesse then the sacke and ruine of them all.

Gen. 11

This inordinate appetite of proper excellence, what rootes bath it taken in all our liues? whilst euery one laboures to bee esteemed, and valued to be great and excellent : endeaouring as those proude Gyants, to get the a name on earth : insomuch, that if now, one get but three halfe-pence before his fellowes, hee buildes some great house, wherein to depaint his scutchions and ensignes of his pride, the effects  
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of his folly : but as our Sauour  
sayd, How can yee belieue when  
ye receiue honor one of another,  
and seeke not the honour that  
commeth of God : So I may tru-  
ly say, how can wee bee good  
Christians, and true professors of  
Christs Gospell, that are so en-  
amoured of our selues, and our  
owne proper workes and excel-  
lencie ? Wee may be much asha-  
med to bee taught by heathens :  
one of whom could say, *Si vis bo-  
nus esse primū crede quid malus sis,*  
if thou wilt bee good, first be-  
leeue that thou art starke naught:  
this is the reason why there are  
so few good, and holy, and righ-  
teous amongst vs; because no  
man will beleeue that himselfe is  
euill : but will rather bely him-  
selfe, and betray his owne soule  
into the hands of Satan. But as  
a Father saith, *Sunt qui ne fractis  
cernicibus incuruantur* : there are  
that will rather haue their neckes  
broken, then they will bowe; so  
there are many that will rather,  
nay

Ioh. 5

Psa. 36

may most part of the world, will runne headlong rather into endlesse destruction, then they will be perswaded to beleue they are in the way to damnatio, by their detestable pride. yet they may see holy *David* arming himselfe against this furious enemy; O let not the foot of pride come against mee, and why the foote? for that as the foote sustains the whole weight of the body, so pride the whole burthen of sinne, and the foot; for that the godly not onely doe feare the body and burthen of pride, but euen the first entrance and footsteps: for the first thing that enters into the house is the foote, not the whole body; and the first thing that enters the soule is pride: therefore hee prayes that no motion of pride, no temptation of Sathan that way may come against him: least if pride set but his foote in his conceit, he should make conquest of body and soule.

## 4. The issue of pride.

Many are the issues and effects of this fruitfull monster; where of part wee haue taken a view in discoursing of the daughter of pride: yet will not our labour bee lost, further to display the deadly issues of this soule-killing *Hydra*. First if I should in one worde say, that pride takes grace from all, should I not say all at once? for if it take grace from vs, what leaues it vntaken; seeing by grace wee are saued? so then pride deprives vs of our saluation: and that pride doth take from vs grace, my text is pregnant: for grace is given to the humble. 2. Doth not pride annihilate & deface all our good works? the example of the Pharisee plainly shewes it: for hee was aduanced in his owne conceit, that hee was not as other men, extortioners, vnjust, adulterers, that hee fasted twice in the weeke, and gaue tythes of all that hee possessed: these were excel-

Ephes.2

Luk.16

Gregory.

Aug.

excellent workes of piety, and signes of a sincere and well affected heart; yet his pride tooke away the benefit of them, that he went not away iustified. Hence Gregory concludes: *Sicut humilitas omnia vitia enervat, virtutes colligit et roborat; sic superbia omnes destruit et annihilat*: as humility doth weaken all vices, and gathers together and strengthneth vertues: so pride destroyes and annihilates all vertues. Hence doth that holy Father fitly distinguish the person of pride from all other iniquity: *Alia quacunque iniquitas in malis operibus exercetur, ut fiat: superbia vero bonis operibus insidiatur, ut pereant*: euery other iniquity is exercised in euill works, to the ende that iniquity may bee committed: but pride doth insidiate, and lie in waite to entrap good workes, to the ende that they might perish, and that we should not haue the fruit of them. 3. And doth not pride make men the seruants and slaues of Satan, seeing

For he is a King over all the children of pride: every man is known by his coat and arms, under what King hee fights: & pride is the proper badge of the devil, which hee gives to all his followers: Whence Gregory concludes, *Evidentissimum signum reprobationis est superbia*, which he translates, *It is a most evident marke of reprobation to be proud*; but humility is a most evident signe of election. 4. Besides pride is of that nature, that it befools men, and makes them very fooles, though otherwise they seeme most wise: even the wisest of the Heathen, when in the height of their wisdom, they sayd they were wise, became very fooles; For they turned the glory of that incorruptible God, to the similitude of the image of a corruptible man, of birds, beasts, and creeping things, worshipping and serving the creature, and forsaking the Creator. Therefore Bernard saith well,

Gregory.

Rom. 10.

Bern.

H

omnis

ker.

.v. 10. 27.

col. mo.

*omnis superbia stultitia est*, all proud  
 is folly: for it makes a man not  
 to know himselfe, & to presume  
 about his strength: making a  
 man as *Ierome* saith, foole-hardy:  
*Superbia plus aget quam possit*,  
 pride dares do that which it can  
 not doe: & this is not the young-  
 gest issue of pride, but rather the  
 strongest childe. For to deprive  
 man of wisdom, who is borne  
 with the seedes and sparks there-  
 of ingrafted in his soule, must  
 needes requite much puissance &  
 difficult labour: yet such is the  
 glowde of pride, that it eclipseth  
 all the beames of true wisdom;  
 making men not onely fooles,  
 but bruit beasts, as wee may see  
 in the example of *Nebuchadnez*.

3. 4. bar. iii. v. 10. 27. : col. vi.  
 A story I haue read, how au-  
 thentique I wil not warrant, that  
*Alexander*, whose spirit was  
 bounded with no lesse then the  
 worlds conquest, sent his mes-  
 sengers vnto Paradise to disco-  
 ner the passages: but encoun-  
 tring



tring with an aged and graue  
person, they vnderstood of him,  
that none could haue entrance  
there but by humility: and to  
the end that *Alexander* might  
the better vnderstand his owne  
error, hee gaue them a stone to  
carry to their Lord, in forme  
much like an eye; which when  
*Alexander* had receiued and deli-  
uered to his Wisemen and Phy-  
losophers, that they might tell  
him the vertue thereof: one of  
them in the presence of *Alexan-  
der*, casting it into a ballance, it  
ouer-weighed all that could bee  
layd against it in the other bal-  
lance; but assoone as a little  
earth was put vpon it, the stone  
was lighter then a feather. *Alex-  
ander* admyring the rare nature  
of this stone; the Philosopher  
tolde him, that this stone was a  
manifest representation of his  
state and greatnesse, who liuing-  
subdued all things, but beeing  
dead and a little earth cast vpon  
him, was lighter then a feather,

Wis. 5

Wis. 6

Bernard.

and lesse then a mote. What folly can bee greater, then that which pride begets in man, making him thinke that hee ouerballanceth all others, when, if but a little earth of disgrace, aduersitie, or sicknesse bee cast vpon him, hee is of lesse weight, then the least leafe that falls frō a tree: we may they sing the song of the foolish damned in hell, *What hath pride profited us, or what hath the pompe of riches brought vs? Vnde superbiimus, cum nihil sumus nisi limus*: whence are wee proud, seeing at the best wee are nothing else but the slime of the earth? 5. But from the roote of pride doth not yet a more dangerous issue sprout? the Wiseman makes it an vdeniable Proposition: *Potentes potenter crucientur*. The mighty shall be mightily tormented, the pride of their hearts is the eternall damnation of their soules, without repentance: the holy Bernard witnesseth the same. *Causa totius damnationis est super-*

bia

bia, pride is cause of all damnation. For such as *Shahbano* was divorced from *Pash* & married to *Hester*: so our blessed God, despiseth and reiecteth the proude *Pashies* of this world, and marieth himselfe to the humble *Hesters*, that acknowledge their owne vnworthinesse.

The euill issues of pride are now better limned then in our Saviours parable of the great supper; & the few that would take part of it. For first one answered, *Willamini*; I haue bought a farme; by which answer *S. Augustin* obserues, is signified the pride of domination and ruling ouer others. This farme haue all those proude persons bought whereof large mention is made in this discourse. This is the greatest farme in the world & for three parts of the world are occupants thereof; and yet still is it purchased; and will be to the end of the world: and behold I pray you, what fruite this farme bringeth.

H 3 forth.

Luk. 14

Gregory.

forth. First, there is but one good herbe which should growe in our garden, & this farme hinders the growth thereof: namely, the hearbe of saluation: for all the farmers of this farme say: *Non possum venire*, I cannot come. The loue of this farme is most dangerous, for it hath euer swallowed vp all the purchasers: it is like *Scianus* horse: whose rider is euer vnfortunate. For it is true that, Gregory saith, *Qui diligunt uanā gloriam amittunt eternam*, Those that loue vaine glory, lose eternall glory: therefore this farme so much hindring our saluation must not be bought. Secondly, this farme makes a necessity of a wicked custome: *Necessse habeo uidere*, I must needs go out to see it. When we once haue bought and payd for any thing wee doate on: we must needs still doate more and more vpon it, and neuer leaue poring on it, *Dum consuetudini prauae non resistitur, fit necessitas*, saith Saint Augu-

*Augustine*, whilst wee resist not ill customes, necessity comes vpon vs, that wee must needs live and die in ill customes. This necessity of sinning, is almost the last step in the ladder of perdition: and this is the harvest that the sarme of pride affordes vs. 3. It is not content heere, to bring man into an habit and necessity of sinning, but it makes his mind wandering and inconstant, making triall of all manner of sinne; and desiring to enjoy the pleasures that are present. And therefore it is sayd, I must needs goe out, because it makes a man goe out of himselfe, thinking himselfe to bee that, which indeede hee is not: yea it makes a man goe besides himselfe, as those wicked ones in the booke of Wisdom. So true it is, that the proud man is neuer within himselfe, but ever without, and therefore can neuer knowe his owne deformities and wants; for if hee sawe himselfe as well within, as hee

H 4      doth

Wis. 3

doth without; hee would not purchase this farme at any price. Lastly, this farme of pride makes a man anxious, and of troubled thoughts: and therefore it is said, he went out; *videtur*, to see it: all his care is to raigne, rule, and please others. What is it that he goes not out to see, saue him-himselfe? *Spēctatū veniunt, veniunt spēctentur ut ipsi*; they goe to see and to bee scene: to bee scene what iolly fellowes they are; & to see those things which may more feede their proud humours.

Apoc. 17

NEW

One pretily compares pride to the purple Harlot in the *Apocalips*, with seauen Heads and ten Hornes. The first head of pride is arrogancy, supposing he hath the good things hee hath not. The second head, is vaine-glory, labouring for the praise of men, for those good things which hee hath. The third head, is boasting, praying, & setting forth, his gifts and graces. The fourth

fourth head is singularity, conceiuing that hee hath some good thing alone, more then other men. The fife head, is presumption attributing all his fauours his owne deserts. The sixe head is waywardnesse, malaparenesse, sautinesse, scorning to be subject to any. The seuenth head is ambition: preferring himselfe before others. These are the seuen heads of pride: every one which head is able to trouble a world: such as the pride of that purple Harlot troubles the whole world. And yet are her Hornes, no less dangerous then her Heads. The first horne of pride, is the provocation of Gods displeasure: For God hates pride, more then the Weefell the Basaliske. Hence it is that *Judith* prayes, behold their pride, and send thy wrath vpon their heads: and therefore the Prophet saith, That God libberes the excellency of *Iacob*. For as similitude is the mother of

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Amos. 6

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Pro. 8

loue, so is dissimilitude of hatred. Therefore God beeing humble, lowes those humble that are like him; and resistes the proud that are vn-like him: Wisedome it selfe assents hereunto: the feare of the Lord is to hate euill, as pride, arrogancy, and the euill way.

The second horne, is the concitation of inward anger: for the proude man is soone angry and hardly pleased: the Lion is a proude beast, and prompt to anger; yet doe Lions agree amongst themselues: but the proud neuer agree amongst themselves, herein more fierce then Lions: and euen as round and swelling bodies can neuer bee ioyned together, but doe onely touch one another in *puncto*, in a little point. So proud persons swelling with conceit of their proper workes, are neuer ioyned together in firme loue, touch they may, but it is in *puncto*, it holdes not.

The

The third horne, is the Ring  
of ambition: they are arrogant  
in all their wordes, they cannot  
frame their tongue to any graci-  
ous speech: but ever breathe out  
iniurious and insolent blatts, We  
are they that ought to speeke,  
who is Lord ouer vs? Psa. 12

These Elephants that cannot  
bend the knee of their tongues,  
how like Elephants they braye  
out their arrogant conceits? of  
such speakes the Prophet, *Wee  
haue heard of the pride of Moab:*  
(hee is exceeding proude) his  
stoutnesse, his arrogancie, & his  
pride, and the hauxinesse of his  
heart. The fourth horne is exce-  
cation and blindnes of the mind,  
extinguishing the light of true  
wisedome. For hee neither sees  
himselſe, nor thinkes on the  
things that belong to his salua-  
tion. The Owle is a ruſt and  
pronde bird, but of great debi-  
lity of fight; ſo is the proude  
man, the winde and ſmoake of  
pride will not let him ſee him-  
ſelſe

selfe or others. Hee sees not  
where hee is, from whence hee  
came, nor whither hee goeth: he  
lookes not on the sufficiency of  
others, but onely on himselfe, de-  
spising all others in respect of  
himselfe.

Pro. 22

The fise horne is the executi-  
on of cruell violence: for the  
proude are naturally cruell and  
oppressours. Therefore Salomon  
adviseth not to make any friend-  
ship with them. The Dragon  
flies high, spits fire, is a cruell e-  
nemy to the simple Elephant, so  
these proude spirits, spit nothing  
but fire & cruell designs against  
all men.

The sixt horne is a heape of  
cracking wordes: they will have  
all the wordes, boasting of their  
deedes, gentry, riches; and like  
as the Bag-pipe when it is full of  
winde, dry & extended, gives a  
sound: so these full of the winde  
of pride, extended to all ill by  
obstinacy, and dry for want of  
grace, to supple them, by bo-  
sting

Alleg, bragging, and brauadoes, would make the world beleue they were the onely men: and that they onely ought to speake, who should controule them.

The seventh horne is the pompous exesse in habit, their proud gestures, scarce dayning to looke at any: much like the *Myena*, which they say cannot bow or aduise his necke any way.

The eighth horne is the augmentation of a sinfull increase: for pride continually increaseth. The winde at the first arising from the Seas or earth, is but a little vapour, but it increaseth till it bee able to vndermyne Forrests, and beat downe Towers: So is pride at the first but a windy vapour, but increaseth to bee a storme. Therefore the *Psalmist* saith, The pride of them that hate thee increaseth more and more: the proud are more easily obstinated then other sinners: for the winde of pride ceaseth not to shake them whilst they live.

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Dan. 5

Syr. 21

Therefore it is sayd that *Belsazar* was not humbled for all that iudgement that God sent on *Nabuchadnezzar* his father, but his heart was still lifted vp. The ninth horne, is the dissipation of worldly opulency and riches: for it is the cause that their glory and riches lasts not; but as the Moone which is euer in the change, and looseth her light often. The highest mountaines are often shaken with the greatest earthquakes, and the house of the proude shall be desolate. The tenth horne, is the introduction of a grievous pestilence, no better then eternally death. For pride is not onely temporally punished, but also smitten with the darts of eternall death; the thunder soonest smites the loftiest Towers; and steepest Towers; so the dart of eternall death soonest seazeth on the highest conceits. And as the thunder lights with greater force on things that

re-

resist, then on those things that are weake and yeeld to the fury of it; and as the Lyon sooner ravineth on those that stand, then such as prostrate and cast downe themselves: so God resisteth such as resist him, and strikes downe such eternally, as will not stoope to him temporally; if this soule-killing horlot pride haue such heads and such hornes, iustly may all men feare to come within her range.

The wind that came from beyond the wilderneffe, that is the North in the booke of *Iob*; smote the foure corners of *Iobs* eldest sonnes house, and slue his seuen sonnes and three daughters. What wind was this thinke you? O that this wind had not smitten all the corners of our land. What is this wind but pride, that comes from the desert of an inordinate appetie: from the North, that is from the Diuell; and this beeing rooted in the will of man, smites the foure corners of our soules:

*Iob. 1*

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II. II.

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the foure cardinall vertues, Iustice, Temperance, Fortitude, and Wisedome; and slayes the seauen sonnes and three daughters, that is the seuen gifts of the holy Ghost, and the three Theological vertues, Faith, Hope, and Charity. O that there were one man amongst vs, one righteous man, for it could not bee, but seeing what haucke this winde hath made, hee would rend his garments, shauē his head, fall downe and worship, and labour as an obedient with God for want of blood. But this winde comes neuer alone, but begettes three other windes as ill as it selfe: vaine glory, wrath, and enuy; the only daughters and darlings of pride: which from the beginning haue so infected heauen and earth, as they haue left their pestilent breath in euery corner: vaine glory being sent Ambassadour into Paradise, by Sathan to our first parents, eate vp all that was good



good in it: sloath also was sent to the same place, and finding them idle, for they were sent to dresse the garden, but did loyter; Satan took the aduantage of his temptation and overthrew them. Now the third, namely enny, was sent into the worlde, and hath wonderfully intoxicated the whole world: so that mothers & daughters amongst them, haue so corrupted the whole world, that the remnant of pride vaine-glory hath eaten vp, and the remnant of vaine-glory, sloath hath eaten vp, and the remnant of sloth, enuy hath eaten vp; and these are the caterpillers, canker-wormes, palmer-wormes, and plague-sores of our times.

Ioc. 1.

But some will say, why should pride be so hatefull to God, seeing neither it, nor seuen more of those deadly sinnes, are once named in the ten Comandements: for of luxurie, auarice, pride, enuy, anger, sloath and gluttony: onely luxurie, and auarice are forbidden

bidden. I answered, that albeit these are not in plaine wordes prohibited in the Decalogue; yet are they implicitly restrained. For pride is forbidden in that Commandement of the adoration of God: enuy and anger, in that of murder: sloath, in that of sanctifying the Sabbath: and gluttony, in that of luxurie. And therefore it is, that Diuines doe define pride to be *contemptus Dei vel superioris*, the contempt of God, or superiours, and not to obey the comandiments of such,

5. *The degrees of pride.*

**I**T is to no great purpose to distinguish the degrees of things in themselves naught as some may thinke: seeing the best of things euill, can bee no better then euill, if not starke naught: but yet we must know there are degrees in euills, to the end, that seeing it is impossible for any man to auoide the first step of euill,

uill; hee may learne to decline before hee come to the top of mischief. For albeit, wee haue it not in our power to shunne the flying of birdes ouer our heads, yet we may choose whether they shall make their nests in our beards or no. Pride therefore (as the learned haue obserued) hath twelue degrees; euery one worse then other. The first is curiosity, the second is leuirty of mind, the third is foolish ioy, the fourth is boasting, the fift is singularity, the sixt is arrogancy, the seuenth is presumption, the eight is defence of sinne, the ninth is fained and counterfeit confession, the tenth is rebellion, the eleuenth is liberty, the twelfth is custome of sinning. This number I conceiue is thus taken: by pride man doth iniury God, to whom by all right hee should be inferiour, and also man, to whom hee should be equall: The fixe first degrees do determine the iniury done to man, to whom hee ought

Jo. 13

Jo. 8

Hugo,

ought to be equal: the foure following, determine the injury done to man his superiour; the last two degrees are properly determined, as in respect of the injury done to God immediately; and therefore we thus speake, for that those superiour degrees of pride doe leuell at God, not immediately, but as it were thorough the sides of our neighbors; so that as our Saviour spake to his Disciples, *By this shall all men know that yee are my disciples, if ye love one another*; so the Diuell may say, *by this shall all men know that you are my disciples, if you enuy one another, and swell one against another*. For it is most true, that those who are of the Diuell, will doe the workes of their father. Hence hath one said very aptly, speaking of the poyson of pride: *Superbia auferit mihi Deum, inuidia proximum, ira me ipsum*: pride takes God from me, enuy takes my neighbour from mee, but anger takes my selfe from

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from mee: and therefore might  
the holy father well baptise pride  
by this name; *peissima peccatorum*; Bernard.  
the worst of all other finnes: for  
other vices set vpon those  
vertues onely, that doe assault  
them and would destroy them,  
as anger sets vpon patience; lust  
vpon temperance; but pride as  
a direfull and raging pestilence,  
infects all the goodnesse of the  
soule, and makes haucke of all  
Gods graces in man.

To make this the more evident,  
wee haue to consider what Fabi- Gregory.  
ther writes hereof: that pride or  
vaine glory hath seven daugh-  
ters, but the difference of pride  
from vaine glory is to be noted:  
for albeit in both of them, there  
is, appeyning and desire of ex-  
cellency: yet the proude appeares  
to himselfe great within; but the  
vaine glorious hath desire to ap-  
peare great without, in the mouth  
of the world, by praise and ho-  
nour cast vpon him. The first  
daughter then of pride or vaine  
glory

glory, is disobedience, by which the vaine-glorious would seeme in nothing to bee inferiour to any other, which hee should be, if hee were subiect to the commandement of any. The second is contention and strife, labouring to over-come with clamor, and hereby to appeare laudable and great. The third is boasting, numbring vp his owne graces & endowments, that hee might appeare to be praise-worthy. The fourth is hypocrisie and disguised carriage, whereby hee seekes in outward things to bee noted for some excellent man. The fifth is pertinacy, obstinately defending his euill wordes or actions, least hee might seeme to any bodie to be in an error. The sixth is discord, against every word that another speakes, affirming the contrary for vaine-glories sake. The seauenth is presumption of nouelties, speaking or inuenting some new and rare things, that hee might bee praised and admired

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minged for them. Thus wee see,  
that where pride sets her foote;  
shee impoysons the whole regi-  
on of her aboade: with an in-  
fectious ayre, as dangerous to  
the soule, as the pest is to the bo-  
die.

Now seeing we are in the view  
of the degrees of pride, it will  
not bee impertinent to declare  
how many wayes one sinne is  
greater then another; so may we  
see which of these degrees and  
daughters of pride are worst.  
Some sinne then is greater then  
other, either by causality, so is  
the sinne of Lucifer; or generali-  
ty, so is the sinne of Adam; or de-  
formity, so is the sinne of Judas;  
or difficulty of remission, so is  
the sinne against the holy Ghost;  
or dangerousnesse, so is the sinne  
of ignorance, or inseparability, so  
is the sin of cupidity and avarice;  
or proximity, so is the sinne of the  
flesh, or offence, so is the sinne of  
idolatry: or blindness of minde;  
so is the sinne of anger, or diffi-  
culty



culey of purging, so is the sinne  
of pride the greatest; so among  
the degrees of pride, that is grea-  
test, that we finde is but most  
hardly abandoned our heares.

But whence is it, that pride &  
other sinnes haue their original  
commencement in vs, and how  
they begeth & do make & bring  
grosse in our soules, & very con-  
siderable. We must then knowe  
that albeit sinne is most contrary  
to good in selfe, yet it hath no be-  
ing but in good, nor takes it's be-  
gining and rise from any other  
thing in vs, but that which is  
good: Which good I call *idoneum*  
*arbitrium*, and that it will rise from  
which is named as from the ori-  
ginall seed in which it is as in  
his proper substance. Therefore  
mans will is the cause of sinne  
yet not the efficient cause, for  
the will is both respect to his  
beginning & to wit, God in us  
of is selfe apt to bring forth any  
thing but good, but as it is able  
first to the beginning, from  
whence

whence it is, which is nothing, seeing the will is *ex nihilo*, it tends to defect, and hath an aptnesse to all wants. Therefore if we wold know from whence comes the euill of sinne materially, we shall find it come from the absence of the due good: namely, of forme, manner and order: where wee must obserue, that forme, which is the goodnesse of all naturall things, compared to the soule, which it maketh specious and beautifull, is called *species* or forme: compared to the worke which it modifies, it is called *modus*, or manner: but compared to the ende, which is God, to which it ordereth vs, it is called order.

Now the corruption of the forme, is the dissimilitude of the soule to God: the corruption of the manner is the diminution of the virtuall intention, or the infirmity of the power which ariseth hence, in that the soule is not sustayned with spirituall  
I food

foote, tasting how sweete the Lord is. The corruption of order in the soule, is, when the aspect and affect of the soule are turned downewards towards the creatures, below their naturall sight and place. For when these two, namely, the aspect and affect of the soul, which are, as it were the very head of the soule, are turned vpwards towards God, they are in their naturall place and order, which when they are not, man is as it were turned vpwards, his heeles about his head.

Againe, the priuation of the forme, is the deformity or the want of the due rectitude of the will, which rightnesse of the will is properly declared to be the not declining from his extreames; namely, from God, the beginning, and God the end; as to the purpose, when all the things which we receiue from God the beginning, we thankfully referre them to God the end. For when man attributes any thing to himselfe,

selfe, or puts another ende to it, then God, then becomes his will crooked, deformed and irregular. Also the priuation of the manner is the excesse of the will; viz. when it willeth any thing contrary to the holy will of God: and the priuation of order is the auersion of the will from God, and conuersion of it to the creature.

Againe, for more plainnesse: the reasonable creature is from the chiefest good, according to a three fold habitude, or disposition of the efficient, formall and finall causes. And therefore is borne to do all that he doth, from God, according to God, and for God. But in so much, as that the same reasonable creature was made of nothing, he may so faile in his actions, that they shall not be from God; And for this cause, in that not from God; therefore can neither bee sayd to be according to God, nor for God. And thus is sinne the corrupter both of forme, manner and

order in the soule : and so is sinne materially caused in vs, by the absence of the due good, of forme, manner and order. But if you would know from whence sinne is originally in vs, I say from the will, for except the will incline to that is euill, it is impossible for Satan to infect vs.

Now the progresse which sin maketh in vs, is this : it is begun in cogitation and thought, it increaseth in delectation and pleasure, and is perfected in consent and act. About the progresse of sinne, some things goe before it, and that in a double respect: first, in respect of the auersion and turning from God, as contempt, omission of duties, vnthankfulness for benefits, disobedience, preuarcation, and light regarding of heauenly things : Secondly, in respect of the conuersion or turning vnto the creatures : as cogitation, lust, concupiscence, delectation, peruerse intention, consent. Some things follow sinne,

as the deformity of the whole image of God in the soule, and guiltinesse of eternall death thereupon. Some things are circumstant and concomitant with sin, which doe either aggrauate or diminish sinnes: such are all the circumstances thereof; as, who sinned, what kinde of sin, where it was committed, by what meanes, how often, why, how, and when. For euen an action which in it selfe is *de genere bonorum*, of the nature of good things, is sometime depraued in the beginning, sometimes in the midst, and sometimes in the end of it; which cometh to passe, either by ill intention, or negligence or vainé-glory.

In this place I take it not to be vnproper, to shewe, that of all actuall sinnes, there is but one beginning: a two-folde root, a three-folde foment or nourishment, and a seauen-folde head. I say one beginning, for that the beginning of sinne is

Syr. 10

1. Ioh. 1. 16

pride: a double roote, the one being feare, wickedly humbling; and the other loue, wickedly enkindling or enflaming: all feare hauing originall from loue, for none doth feare to lose any thing but that which hee loues to haue. The nourishers and comforters of vice in vs are three: the lust of the flesh, the lust of the eyes, & the pride of life: and the heads of sinne are pride, enuy, anger, sloth, auarice, gluttony, and luxurie.

Amongst these heads of sinne, there are but two that are spirituall, and five carnall: enuy and anger are the two spirituall sins, because more immediately and directly against the soule of man: the other five are carnall sinnes, and more immediately committed by the body, and against the body. The sufficiency of this diuision of vices into the number of seauen, and that there are no more but these seauen capitall & deadly sinnes, and such as spring from



from these heads, is thus collected.

We finde that the will of man is disordered and brought out of his due course, either because it desires things not to bee desired, or eschewes such things as are not to bee eschewed. If it desire such things as ought not to bee desired, then we say, it is either inwarde things, and so it is pride, or outwarde things which are delectable and pleasant; and such are of two sorts: for either they are such pleasing things as tend to the conseruation of the *indiuiduum*, that is, a mans owne proper person, & estate, either by artificiall riches, and so it is avarice: or by naturall riches, and so it is nourishment inordinately desired, called gluttony: or else it tends to the conseruation of the *species*, that is, of that which is of his kind, and so it is the inordinate desire called luxurie. But now, if mans will be disordered by eschewing what ought not to

be auoyded : then that error of the will proceeds from one of these three grounds : for first, either it shunneth what is not to bee shunned, according to the peruerse instinct of the reasonable part of the soule, and so it is enuy : or secondly, according to the peruerse instinct of the irascible part of the soule, and so it is anger : or thirdly, according to the peruerse instinct of the concupiscible parte of the soule, and so it is sloath. From which it appeareth evidently, that there are foure things appetible and pleasant, drawing the will out of her proper way : and three powers of the soule, according to whose distempered instinct and inclination, mans wil shuns what ought not to be shunned : and therefore hence we may conclude, that there are onely seauen capitall finnes.

Now these finnes doe diuersely set forth themselves : for sometimes they appeare with open visage

visage, & are so directly and evidently committed, as the scarre in a mans face: sometimes they disguise themselves, and deceiue many, vnder a certaine kinde of palliated and cloaked goodnesse. Hence it is, that pride saith, sometimes, for this cause would I beare rule, that I might profit many: anger saith, iniuries must not be borne, least custome make them too common; enuy saith, I wish not good to others, because I would not haue them proude: sloath saith, I spare my selfe, that I be not argued of indiscretion: avarice saith, for this cause must I gather, least poverty should constrain me to steale, and vniustly take what is anothers: gluttony saith, I must for this cause cherish my body, that I may be the more able to serue God: luxurie saith, Every one may liue at liberty a while, and after seriously repent him for it. Thus doe the worst vices cloath themselves, with the fairest pre-

I 5 tences,

tences, the better to deceiue the soule.

But alas, they willingly deceiue themselues, that are so seduced; for as these sinnes are aptly compared to such beasts as cannot but bewray themselues; to such sicknesses, as hee that hath them must needs be sensible of them: namely, pride to a Lion: enuy to a Dogge: anger to a Wolfe: sloath to an Asse: auarice to a Hedgehogge: gluttony to a Beare: luxurie to a Swine: and in like manner, pride to a tympany: enuy to a leprosie: anger to a phrensie: sloath to a lethargie: auarice to a dropsie: gluttony to the falling sickness: and luxurie to a feuer. So the mist they cast ouer mans eyes, by colouring their impoysoned natures vnder pretences of goodnesse and vertue, doth easily rauish, if man bee not so fond to take seeming for being.

But to leaue these, and come to our proper subiect of pride: that

that it may the better appeare in his owne garments to vs, we wil descend to the sixt point considerable.

6. *The properties of pride.*

**V**VE cannot better blazon pride, then by painting her in the colours of such comparisons as are made of her : Some liken pride to the winde : for euen as winde extinguisheth light, dryes vp the dew that falles on the ground, and stirres vp the dust that lyeth on the earth : so pride wheresoeuer it planteth, puts out the light of true wisdom, drinks vp the dew of all diuine graces, and stirres vp the dust of all earthly vanities. A man beeing dust by his first creation, is raysted to an eminent pitch of gouernment, or other outwarde or inward value of graces, if the winde of pride once but graze on him, rayseth such a storme of vanities, as hardly

Gen.3

ly can bee layd againe. Euen as the winde on the top of mountaines doth more vnresistably disperse the dust, then on the lower grounds: so doth the proude man in a high place more spreade his vanity, and vent his surquedry then any other.

Besides, how like is the proud man to the smoake? for as the more and higher it ascends, the sooner and faster it vanisheth: so hee, the more hee exalts himselfe, the more doth hee become vaine: for the Prophet cannot lie, *Sicut fumus deficiet*, they shal vanish as the smoake, and come to a fearefull end. Can any thing be of more leuity, inconstancy, and lesse value, then chaffe? yet euen as the Torrent and water flood sweepes away chaffe, and all such light trash, and carries them into the Sea, so the bailes and temptations of pride, carries these chaffe vaine men into the Ocean of Hell, and sinkes them in the waues of perdition.

Psa. 63

Bub-

Bubbles are pretty things, yet are but puffes, and suddenly breake and come to nought: a bladder is a goodly body, but the least pricke of a pin lets out the winde, and destroyes the beauty of it. What other thing is a proude man, but a bubble & a bladder, seeing a feuer, or a little affliction & tribulation, takes from him all that he could glory in? And what a pretty worke doth the Spider weaue, euiscerating and dis-bowelling her selfe, to make a net to catch flyes? and what doth the proude man else, but labour to spinne out his owne soule, and all to catch a few flattering commendations? I might wel compare him proud, to a coffin that is made for one dead, which then onely is adorned, when the dead is put into it: so they then doe trimly set out their bodies, when the soule is starke dead within by pride. Wrestlers that are not very wary and skilfull, may easily haue their  
heeles

11.59.



heelles tript vp: and so catch very dangerous falles: so Satan, if hee but lift vp a mans foote, that is, his affection to think wel of himselfe and his graces, hee will at the last giue him a fall, if not endanger the breaking of his neck.

Psa. 72

These are the wraстlers which the good King sawe were set in slippery places, were cast downe and destroyed: O how suddenly do they consume, perish, & come to a fearefull end: euen as a dreame when one awaketh, so shalt thou make their image to vanish out of the earth. Neither let vs muse, that some haue compared the proude to a hen, who after euery egge she layes, keeps a great noyse and cakling: for euen so hee, hauing done any good thing, he bursts till he haue emptied his windy bagges. How like herein is this man to the Wolfe, who is sayde to liue nine moneths onely of the winde? & may wee not then thinke, that  
his

his vaine-glory is meate & drink  
vnto him all his life long? for  
euen as the Prophet complaines,  
that *Epharaim* was fed with the  
winde, and followed after the  
East winde: so are these fedde  
with vaine conceits, and pursue  
the praises of men, with all gree-  
dinesse. Hof. 12

The most dangerous condi-  
tions of pride may well bee ex-  
prest in these three considerati-  
ons. First, in that pride is a most  
generous & noble vice by birth,  
for it is spirituall, and first found  
out in heauen, amongst the An-  
gels and blessed spirits: and for  
that cause it much hindereth no-  
ble spirits, and worthy natures.  
Hence it is that holy *Ierome* affir-  
meth, that pride being by nation  
heauenly, doth affect the mindes  
of sublime and great persons, &  
as it were flying backe againe  
vnto his proper beginning; doth  
desire to breake into the glory  
of Angels, and purity of men,  
from which glory and purity of  
Angels

Hugo.

Angels, hee brake out ; that whom it found partakers of its nature, it might make them comforts of ruine. To this purpose, one speakes very fitly : *Superbia in caelo nata est, sed velut immemor, qua via inde cecidit, illuc postea redire non potuit* : Pride was borne in heauen, but being as it were forgetfull, how it fell thence, it could neuer after make a returne. Secondly, this vice is of great animosity and courage, in making inuasions vpon men ; for it spares no place, time, person, or state. No place, for by how much as the place is holier, by so much is pride readier for an attempt. For if man be in the congregation, in the Temple at Sermons, publicke prayers, or businesse at the Altar, or any where else, where men should bee most holy, and humble, yea where they should detest all circumstance of sinne : there doth pride put himselfe forth ; and sometimes steps into the very Pulpit, approacheth the holy

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holy Sacraments, shrouds vnder the cloathes of state; whilst wicked and prophane men study then most to please, either by their gaudy apparrell, and rich iewels & ornaments, or by their vaine ostentation of their frothy eloquence, and learning; or by maiesticall managing of their states and dignities, scarce offering God a knee, and during that time, banishing all true piety, religion, and holy deuotion. And as he spares no place, so he spares no persons. Satan durst tempt our Sauour with a bait of pride: *Cast thy selfe downe* (saith he) *for hee hath giuen his Angels charge ouer thee.* Besides, euen the Angels, most heauenly spirits, pride ouer-threw. And doth it not make hauocke of many holy men at this day thinke you? We haue records of a holy man of singular integrity of life, who did many miracles, was fed with food from heauen, had many heauenly reuelations, and thinking that his

Mat. 4

Is. 14

Ierom.

August.

his sanctity merited all these graces, lost the rewarde which God promised to well doing: hence a godly Father giueth this aduice, *Vitia cetera in peccatis, superbia etiam in recte factis cauenda est, &c.* Other vices are to be taken heed of in sinnes and things that are not well done, but pride is to be taken heede of in things well donne, least those things which are laudably done, through desire of praise; doe loose their worth and value. And as it spares no person, so no time; the holier the day is, the more doe all sorts pranck themselves: in those holy seasons of Christs birth, Easter, Whitsontide, and the like, many other sinnes are often auoyded, but pride is then most exercised. Insomuch, that men are proude in their banquets, speeches, offrings, prayers, and whole demeanour. Other sinnes haue happely in these times, their mouthes stopt, that they cry not so loude as at other seasons: but pride

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pride can no man confine frō horrible out-cryes. And such a sin is pride, that it more tempts a man on the day then on the night; for a proud man loues to be seene & admired: and as light, so pride comes from heaven. Besides, it spares no state old, yong mē, womē, religious, lay, poor, rich, in conclusion none. So that albeit a man haue overcome all vices, yet must he buckle with pride; & either overcome it, or or else bee overcome of it. Therefore well may pride bee compared to death, for as by pride death enters into the world, and spares no man; so by death, pride enters into the world and spares none, high nor low. Hence was good King *David* so carefull to pray, that the foote of pride might not com against him: that is, any thing so affect him, that he should depart from God.

The third consideration, is, for that pride is more cunning in alluring mens hearts, then other vices; for it is much more easie

to

*Psa. 36*

to decline gluttony, luxurie, theft, murder, and such grosse finnes, then pride: and Satan is also more assured of a man by pride, then by any other sinne. For euen as the archer if he shoot a beast in the backe, or legge, or foote, or other place, is not sure of the game; but if hee strike him in the heart, hee is sure of him: so the Diuell by other sins doth but lightly wound the soul; but when hee hath smitten mans heart through with pride, hee is sure of him, he is his owne. And Satan is so much the surer of him, in that God leaues him in his hands: *Actionibus aut verbis hominum quicumque superbis, hoc retine verbum, Deus frangit omne superbum*: Whosoever in worde or deed is proud, be sure God will bring him down: so that the proudest man that euer was, shall haue no more to speake in his owne defence, but that of the damned, What hath pride profited vs? And much more deceitfull must pride needs

Wis. 5

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needs be, in that it is engendred commonly of deceitfull parents: for fitly is pride called, *Dimitiarum vermis*, the worme of riches. Seeing it is so difficult for a rich man not to bee proud: and for a proude man not to thinke himselfe rich: therefore take away pride, and riches neuer hurt. Ease and honour are great allurements to gaine pride many followers: and much honour it is to be coached in this coaching age; therefore hath pride gotten a Coach, drawen with foure horses, desire of rule, loue of proper praise, contempt of others, and disobedience of lawes. The wheles of this Coach, are boasting and brauing speeches; verbosity, and fulnes of words, leuity and arrogancy: the Coach man is the spirit of pride: the louers of the world are those that ride in the Coach: the horses are without bridles, the wheeles without any stay: and those that are carried, are weak and without any sense.

This

August.

Hugo.

D. Hall.

This pointe I will end with the witty and learned description of a sweet writer of our age, concerning this sin: the vaine-glorious man (saith hee) is a *Spanisb* soldiour, on an *Italian* Theatre; a bladder full of winde, a skinne full of wordes, a fooles wonder, and a wisemans foole. The presumptuous man, is a confident Alchymist, bragging that the wombe of his furnace hath conceived a burthen, will doe all the world good. Presumption is hope out of his wits, a high house on weake pillars.

7. *The detestation of pride.*

**A**ll sinne is vgly, if we could looke it in the face; and so deformed, that I dare say, the stoutest man in the world durst not commit one sinne, if he truly could beholde the visage and true shape of it. Much more is this sinne of pride fearefull and detestable, being the worst conditioned

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ditioned of all other finnes. For first, it is the vsher of all other finnes: *Regina omnis mali*, as one saith; the queene of all that is euill: without which, *nullū peccatum inuenies*, thou shalt finde no other sinne. Who can say, how many euills it engendereth? what a wicked and rauenous beast is this, to deuour all that comes in his way? This was it that made *Absolon* attempt to deprive his Father of the kingdome: this made *Romulus* kill his brother *Remus*: this made *Iulius Caesar* prosecute great *Pompey* to death: this made *Marius* not content that he had beene six times Confull, strive with *Sylla*, till so many thousands of the worthy *Romaines* were slaine: this made *Alexander* vex the whole East with warres: this bred all the miseries betwixt the *Romaines* and *Carthaginians*. What effusion of blood hath this caused? what desolation of liues, families, countries, and kingdomes? City against Citie

Gregory.

August.

Petrach.

Citie, Kingdome againſt Kingdome, and friend againſt friend. An excellent Poet complains on this ſauage ; thus, *O uerè ſur-di, nudi, & fragiles, iudicij et conſi-ly expertes, penitus agri et miſeri mortales* : O truly deaſe, naked, and frayle, voide of iudgement & counſell, altogether ſicke and miſerable mortall men.

Exod.4

Ier.1

Secondly, if we obſerue it wel, we ſhall finde that all good men, in all ages, did euer flee from it, as the peſt of all vertues. Chriſt when they would haue made him a King : *Moses* being foureſcore and three yeares olde, excuſed himſelfe from being the leader & commander of the *Iſraelites*. *Jeremy* being ſent to preach to the people of God, excuſed himſelfe, O Lord God, beholde I cannot ſpeake, I am a childe. *Gregorie* the great, beeing choſen Pope, fled from it, and plaid the Cook ſixe moneths. Marke the Euan-geliſt (as ſome ſay) cut off his thombe when hee ſhould haue beene

bee made Bishop. And why did men at those times refuse the papacy, and those places of honour? For from *Peter* to *Syluester* there were two and thirty Bishops (if *Peter* were Bishop there) which were all crowned with Martyrdome. And after *Sextus*, the Sea was voide a long time, none being willing to take it vpon them: and that for two reasons. First, in respect of death, for they were the first that must smart for it in euery persecution. Secondly, in respect of pouerty. But after the Church was by *Constantine* enriched, none refused, but euery one brig'd for it a thousand wayes, by hooke and crooke: yet the Stories mention that *Gregory Nazianzen* forsook a Bishopricke, and chose rather to study wisdom. *Ambrose*, lest hee should be chosen to be a Bishop, vsed to call harlots into his company, that men might take him to bee vicious, and so vsfit for that calling: Which practise

Vincent.

Vincent.

Chrys.

I allow not, as being without any iust ground: but to shew in to what evils good men willingly cast themselves, to auoide the places of honour, and so to stifle pride. *Ierome* refused a Cardinals place to study good letters, in *Bethleem*. So did *Bernard* forsake a Bishopricke: and so dangerous did those good Fathers hold these high places, that *Chrysostom* concludes it strongly, *Qui desiderat primatum in terris, inueniet confusionē in coelis*, Hee that desires primacy on earth, shall bee sure to finde confusion in heaven. Thirdly, this vice takes away the peace of the minde, the greatest blessing that euer man enioyed on earth. The proud man is the Diuels Martyre; hee hath euer a fire burning in his heart and thoughts, if any bauke him of the honour hee thinkes himselfe worthy of, by and by he is quite out of patience. Are not riches the promoters of pride? And what thornes are riches in the rich

rich mans heart? Which of them  
can say, as that holy man, *In ni-*  
*dulo meo moriar*, I shall die in my  
nest in peace? What folly is it  
to be proud of riches, seeing as  
*Ambrose* saith, *Non sunt hominis*  
*bona quae secum ferre non pote*,  
They are not mans goods, which  
hee cannot take away with him?  
onely mercy is the companion of  
those dead. How truly did the  
Duke of *Venice* write on his  
Tombe, *Hoc solum mihi superest,*  
*sepulchrum*, This sepulcher is the  
onely thing that is left me, of all  
that euer I had. It is no lesse  
madnesse to ouer-weene of our  
Nobility. It is *Commune malum*  
*nobilitatis*, the common mischiese  
that attends nobility, to stand  
vpon tearmes. But *Ierome* saith  
truly, *Nobilitas summa est apud De-*  
*um, clarum esse virtutibus*, It is the  
greatest nobility before God that  
can bee, to be noble in vertues.  
Much are men & women disqui-  
eted by the pride of pompous &  
costly garments. But what is be-

ob. 29

Ambr.

Salust.

Ierom.



Bernard.

Cic. 2. de  
Orat.

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come of *Helena* that was so faire,  
amongst the *Greekes*? *Polixena*  
in *Troy*? *Dido* in *Carthage*? *Cleo-  
patra* in *Egypt*? *Lucretia* in *Rome*?  
*Faustina* the first *Augusta*, the first  
Emperesse? Where is your pomp?  
your glorious, gilded, spangled,  
glistening dressings? your Car-  
quenets, and vnualueable rich  
pearles? Of all these and such  
like Saint *Bernard* speakes well,  
*O esca vermium. o massa pulueris, o*  
*ros, o vanitas, cur sic extolleris? ig-  
noras penitus vitrum cras vixeris: fac*  
*bonum ubique quidam poteris; O*  
meate for wormes, O masse of  
dust, O dew, O vanity, why art  
thou so extolled? thou knowest  
not if thou shalt liue till to mor-  
row; therefore doe good to all  
as long as thou canst. Art thou  
rich then in the goods of For-  
tune? it is the greatest praise not  
to be insolent through money, &  
for that cause to preferre thy selfe  
before others. Art thou young &  
flourishing? that flowre euen  
while wee speake, may wither.

Art

Art thou beautifull and personable? that is no more lasting then the time; it came with time, and fades away with time. Art thou wise and learned? *nunquā sisses*, thou wouldst never say so, if thou wert so; for a wise man vnderstands how much hee wants, therefore glories not at it. Why then dost thou boast of riches, youth, beauty, wisdom; thou I say O man, that art but *Diurnum quiddam et umbra somnium*, a thing of a dayes lasting, and but the dreame of a shadow.

Petrar.

Pindar.Od.  
8

Art thou proud of thy honors?  
*Quem dies vidit veniens superbum, hunc dies vidit veniens iacentem*, hee whom the day coming saw to bee proud, the same day coming saw lying on the ground. Dost thou lift vp thy crest for that thou art a King of mighty kingdoms? *Me videat* (saith Hercules) & te Troia; *Nunquam tulit documenta fors maiora quàm fragili loco starent superbi*. Let him

Senec.in  
Thyest.

Sen.in Troa

looke vpon mee, & thee, O *Troy*,  
 fortune neuer gaue greater docu-  
 ments and demonstrations, in  
 how brittle a place the proud do  
 stand. O how wise is that man  
 or woman, that is wise herein;  
 and when hee ponders with him-  
 selfe the frailty of this life, doth  
 also consider the pestilent endea-  
 uours, and sorrowfull euents of  
 pride. How many warres hath  
 pride and that infinite desire of  
 ruling kindled? *Alexander* robs  
 and slayes in *Asia*, *Cyrus* in *Ioni-*  
*a*; yet had neuer *Alexander* de-  
 populated and layd waste *Asia*,  
 nor *Cyrus* *Ionia*, vnlesse pride had  
 thrust them forwards to that de-  
 signe. This set *Lucedemon* with  
*Athens* at broyles; this instiga-  
 ted the *Athenians* against the *Co-*  
*rinthians*; this commanded the  
*Carthaginians* to waxe cruell and  
 sauage against the *Romaines*, the  
*Romaines* against all Nations; and  
 those beeing subdued, euen a-  
 gainst their owne bowels. Dost  
 thou not then beholde the acti-  
 ons

ons of pride how pestilent they are, how pernicious to mankind? And shal it goe scot-free vnpunished? No, the eye of the supreme and iust reuenger shall suddenly & seuerely punish that wickednesse. Behold, come now thou *Herod*, sit thee downe in thy Kingly throne of state, and suffer thy selfe of the ignorant vulgar to be proclaimed a God, the Angels will not long be absent, who shall smite thy madnesse, and hee that was lately saluted for God, shall die beeing eaten vp of wormes. *Xerxes* thou mayst arme 700000. of thy kingdom, & 30000. of auxiliaries & helpers, for the destruction of all *Greece*; thou mayst make the hills as plaine as the vallies, and boldly rob and spoyle the temple of *Apollo*. By & by at *Abydon*, a poor fisher boate is made ready for thee, by which with feare and trembling thou shalt passe ouer, & the *Grecians* shall see thee iurking in a poore and base vessell,

Act. 12

*Iustin. li. 2.  
Herod. Polynnia.*

*Iustin.*

I s n.

Dion. Suct.

Herodia.

Curt. lib. 8

whom a little before, the Sea was scarce able to beare: wanting also all thy attendants & troupes, whose army for the multitude thereof, was a burthen to the very earth. And you three monsters of the world, *Caligula*, *Domitian*, and *Heliogabalus*, imagine your selues to be Gods, frame diuine edicts in your Courts, set forth your images to be adored by the *Romaines*: *Cherea* will come and take thee *Caligula*, out of the way: *Stephanus* will come that shall cut thy throate *Domitian*: and then shall that wished day appeare to the *Romaines*, in which the carcasses of that new God *Heliogabalus*, and *Soemides*, the mother of that great diuine power shalbe dragged all the day long through the streets of *Rome*, and lastly, cast into the odious sinke, the recepracle of all the ordure and filth of the whole Citie. Doth yet this Damsell pride appeare beautifull in thine eyes? I trust not. Then trust neuer in any

August.

any prosperous gale; *Et si homo es, id quod es, semper te esse cogita*, If thou bee a man, that which thou art, thinke thy selfe euer to be; and if euer thou wilt make a goodly fabricke of honour, think first of the foundation of humilitie: let the fall of pride in *Lucifer*, *Adam*, the builders of *Babel*, *Pharaoh*, *Senacherib*, *Nebuchadnezzar*, *Holofernes*, *Simon Magnus*, and *Herod*, be thy continuall looking glasses. Behold, how wisely the Philosopher answers the three questions that were put vnto him. The first was, with what companions man liued. Hee answered, with sixe, hunger, thirst, heate colde, infirmity and death. Secondly, where he was; hee answered in a continuall war, beleegred with foes, behind him, before him, aboue him, below him, & within him. 3. To what he was like, he answered to a heape of snow, which as it is molten by the Sun and comes to nought, so is man by death dis-

solued into dust, and all his glorie perisheth. This is the best condition of the best men that liue, how much worse must a proud mans case be bee, whose companions are more odious, life more fearful, & death most dangerous?

Mat. 13

For what are those stones amongst which the seed fell, and were choaked, but the proude mans heart? as stones are of a hard substance, so amongst all other vices, this doth most obdurate the heart, and makes it rebellious to the truth; so is fulfilled in them that of the Prophet, They haue made their faces harder then a stone, and haue refused to returne: their hearts are as strong as stones, and as hard as the nether mil-stone; as *Iob* speakes in another kinde; no Art can mollifie them. For *Sicut lapis super quem pluuia cadit, balneatur foris, intus tamen siccus existit*, As the stone on which the raine falls, is bathed without, yet inwardly remaining dry; so though

Ier. 9

Iob. 41

Chrysost.

neuer



neuer so many iweete showers of admonition fall vpon the proude mans heart, yet is hee dry within, and neuer the better for them. Wee see also that the stone is very colde, herein well resembling the proud, who in loue to God and man is as colde as ice; and is no better but euen as brasse & iron. Besides, if stones be heauy, what is more heauy then pride, which was so ponderous in the Angels, that heauen could not holde it? Therefore, as stones when they are throwne vpwards, fall downe with more violence then they ascended: so the proud when they aduance themselves before others, fall downe to their owne destruction. How much then ought wee to detest these stones of pride, that choakes all the good seed of graces in vs?

But to worke a full detestation of pride in vs, let vs beholde how it carries it selfe towards the good things that are in vs: if any good grace be in vs, it expels

*Ier. 6.**Luk. 10**Gregory.*

Bernard.

Greg.

pels it, for it is euer the cause of the subtracting of Gods grace from vs. Will hee that giues grace to the humble, take it away from the humble? Is it not then an argument of pride, to haue grace taken from vs? Surely as humility doth infeeble all vices, collect and corroborate all vertues: so pride destroyes and infeebles all vertues: the hills are dryed and parched, but the val- lies and lower grounds are fil- led with moysture: so what goodnesse is in mans soule, pride dryes it vp; but humility waters it and makes it more fruitfull.

Besides, if mans heart be bar- ren of good things, pride steps in and keepes the doore to bar them backe from entrance: euen as the vessell that is already full, repels all other things that are poured into it; so mans heart re- plete with pride, can giue no en- tertainment to any grace: and as humility is not onely a grace, but the vessell of other graces:

so

so pride is not onely a sinne, but the impediment of all good. Hence it was that the Philosopher tolde *Alexander*; that God was ready to giue him wisdom, but hee had not where to receiue and keepit.

And more, so deadly an enemy is pride to grace, that if any good thing doe remayne in man, it either falsifies it, or defiles it. Falsifies it, as those good things wee doe, if we be proud of them; as the Pharisee was, seeming to bee rich, when indeede hee is a begger. Defiles it, according to that ancient, but true rime: *Inquinat egregios, aduncta superbia mores*; The best and most excellent manners that a man hath, are defiled, if pride touch them. To this purpose, another of the same kind speakes well, *Si tibi gratia, si sapientia, formaque detur, Sola superbia destruit omnia, si comiteatur*; If grace and wisdom, the best of Gods blessings should bee giuen thee, yet pride alone, with-  
out

Syr. 14

Gregory.

out any other armes destroyes themall, if it accompany them. It is a spotted garment, which the proud puts on, and a wonder it is, that hee who loues honour, will weare a garment so stained: so stained, that it stains all that communicate with it. Besides, when hee seekes to couer this with the cloake of humility, what doth hee but become more base? and what wrong doth hee offer to that soueraigne vertue of humility? for *Gloriosa res est humilitas, qua si palliari appetit superbia, vilescit*; A glorious thing indeede is humility, but if pride seeke to palliate and cloake her selfe vnder it, it waxeth vile and of no account. Therefore it is to be wondred, that the proud doth not cast wholly from him the defiled garments of pride, & couer himselfe with the robes of humility.

Secondly, beholde how pride in respect of other vices, and towards them beareth it selfe: it is

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is the King of all vices : and therefore called, the great sinne, the presumptuous sinne : it is a crowned sinne, hauing a crowne vpon his head; to giue vs to vnderstand, that it comes to a man like a King, with a mighty troupe & traine of of vices : his attendants are heresies, contentions, detractions, enuy, boasting, emulation : it is the beginning of all sinne, and the cause of all perdition. Therefore whosoever thinks to worke his owne safety against it, let him remember to put on his head, the horne of the crosse, that hee be not lifted vp to pride. Besides, it is also like a King, because it requires great expences; Bishoprickes, Dukedomes, nay Kingdomes suffice not to defray his sumptuous charges : and albeit, more charge is required to maintayne it, then other vices, yet it is of lesse profit then other sinnes : of the vices pertaining to the lust of the flesh, and the lust of the eyes, some profit is acquired

Psa. 19

Is. 28

Syr. 10

Wis. 5

Wis. 3

quired to the body : but pride hurts the soule, and helps not the body ; for, What hath pride profited vs, doe the damned say? Pride also after it hath once gotten the dominion, playeth the *Rex*, and will not easily be dispossessed. As Kings and men of might doe not easily suffer themselves to be defeated of the Castles and holdes that they once set foote in: so pride where hee once enters, will keepe possession manfully. The wise man saith, that the perswasion of the proud is without remedy; and his steps shall be plucked vp. Now if hee that is sicke when he heares that his disease is incurable, and no remedy to be found for it, be in great feare, agony and distress; in what perplexity shall that proud man be, that can finde no remedy for his sore, no plaster for his putrefaction. A Pride list the head of the olde Serpent; to the breaking whereof wee must bestow all our labour. And as a

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small stripe on the head will kill a Serpent, but if you cut off his tayle or any other part of him, he will liue: so is it with pride: but vaine to cut off other vices, and leave pride vnbeheaded. For *Lubricus est antiquus serpens, & nisi capite teneatur, totus statim illabitur*, That olde serpent is very slippery and nimble, so that if you doe not hold him fast by the head, hee will by and by winde himselfe wholly in. Therefore as wee chiefly flee from the head of the serpent, so must wee doe from pride, the head of all sinne. Whence a Father saith, *Tolle hoc vitium, ut non velint homines apparere hominibus, et sine labore, omnia vitia refecantur*, Take away this vice, that men haue not a desire to appeare vnto men to bee that they are not; and without any great labour, other vices may be abandoned. Pride is the first borne of *Pharaoh*, in whose death the *Israelites* are deliuered. *Goliath* smitten in the forehead died; so hee

*Ierom.*

*Chrysost.*



Gregory.

hee that smites pride, which is the head of Satan, kills him. It is the Tower of *Babel*, reaching and aspiring to heaven; for it impugnes and assaults the most heavenly and holy men. As it is by nation *cœlestis*, heavenly, so *cœlestes appetit mentes*; it affects heavenly mindes; and few of the holiest men are free from his subtile inuasions. Other vices with pride are much like to a house seated by a Castle or Blockhouse, which is not easily expugned and wonne; so the vices that haue neighbourhood with pride, are not easily ouer-come: For pride with all her might defends them; and with her great Ordinance of ambition plays fiercely vpon all their assaylants, which may well appeare in Vsurers, Oppressors, & other pests of Kingdomes: who say they cannot liue honorably amongst their neighboures, except they rent out their money, and racke out their land, grinding the faces of  
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of the poore : therefore , who can so plant his artillery against this maine Tower, and offensive Castle of pride ( which giues succour to all her friends ) that they can at the least make some breaches in it, and those irrepaireable, shall possesse the whole kingdome of their soules, which by no other meanes can bee effected.

For as pride is the first enemy that assaults the soule, so it is the last enemy that is in the field: other vices are either quelled, slaine and crucified, or forced to forsake the field, before life forsakes our bodies; but pride remaines (for the most part) vnuanquished, whilst we are able to stand in the field. *Cum bene pugnaris, cum cuncta subacta putaris, Quaprimus infestat, vincenda superbia restat,* whē thou hast fought a good fight, and thinkest thou hast put all vices in subiection to thee, that pride which first assaulted thee, rests in the field to be vanquished,

quished, which is the maine reason, why all sins are so difficultly remoued from vs, because they are euer accompanied with pride. For no sinne is without pride; seeing all finnes are either by commission or omission; and neither of them can be without disobedience, which is neuer without pride.

Thirdly, if wee consider how this sinne worketh in man, as touching the diuell, it will make it very odious: for pride is the true and vndoubted ensigne and stampe to distinguish the seruants of Sathan from the Saints of God. And for that cause, is the Diuell called, The King ouer all the children of pride: and as euery souldior carries some signe or other, that he may be knowne vnder whose leading and banner he fights: so pride is the marke whereby to knowe vnder whose banner he fights that beares it: namely the Diuels, For *eidentissimum signum reprobationis est superbia,*

Iob 41.

Gregory.

perbia, superbia, humilitas, Gods evident can any shew colour portrait the count seeing, cur bon milis esse come like whilest vato on there be represent pride is the wor Hee recreat delight dow, p opposi outness of grace dowing himself uer wit

*perbia, sicut humilitas electorum, As*  
 humility is a true argument of  
 Gods elect, so is pride the most  
 euident signe of reprobation: nor  
 can any more liuely and in fre-  
 sher colours, set out the image &  
 portraiture of Sathan, then by  
 the counterfeite of a proude mans  
 seeing, *Apostata angelo similis effi-*  
*citur homo, dum homo hominibus si-*  
*milis esse designatur, Man is be-*  
 come like the apostatized angell;  
 whilest he disdaineth to bee like  
 vnto other men: Therefore if  
 there be any image of Sathan, or  
 representation of this vgly sinne,  
 pride is it, and no other thing in  
 the world.

Gregory.

Heere doth Sathan sport and  
 recreate himselfe, as in a pleasant  
 delightfome and most sweet sha-  
 dow, pride being as a mountaine  
 opposite to the Sunne of righte-  
 outnesse, and repelling the light  
 of grace, and so making a sha-  
 dowing repose for the Diuell  
 himselfe; whom no trees can co-  
 uer with their shadow, nor any  
 willowes

Iob. 40.

willowes compasse him about. And as mighty hils are by their site more inexpugnable, and vneassie to subdue then other places; so the proude man is so well guarded with munition, because seated in the hill of pride, that in respect of man he is altogether inexpugnable: and therefore is it well sayde of the proude, and of no sinner else, that God resists him.

Fourthly, but besides; pride in respect of his neighbour is very noysome: for how doth it disare and inlarge it selfe, whilest it doth streighten and confine others? They shut vp the Kingdome of heauen before others, neither entring themselves, nor suffering them that would to enter. They do all to be seene of men, take vp the chiefe places at feasts and assemblies; and haue the greeting in the market. These contemne their neighbours in their heart: molest them in their words: for Onely by pride doth man make

con-

Mat. 23

Syr. 13

contention: grieues them in their  
deeds. First, corporally afflicting  
them: Secondly, spoyling them  
of their goods; for the proude de-  
uide the spoyles. And here they  
rest not; but are the principall  
causes that both the iudgments of  
God and fury of men lights vpon  
others: for *Quicquid delirant reges,*  
*plebsuntur Achui;* What sinne so-  
euer the wicked gouernours co-  
mit, it is the poore subiects that  
smart for it, whilest wicked men  
beare rule, the poore are put to  
confusion. It were well also if  
besides these corporall euils, the  
proude did not withall, draw vp-  
pon others a great measure of  
spirituall mischieses; whilest by  
their ill examples, others are  
made worse and worse. And  
herein truly is pride the chaire of  
pestilence, for as the pestilence  
doth disperse it selfe farre and  
neare, so doth pride send abroad  
her infectious breath, as farre and  
wide, as it either can be scene or  
heard of.

Prou. 13.

Prou. 16.

Other

Other sinners hide their finnes  
 as being ashamed of the fairest &  
 best part of them: but pride doth  
 not so: for such is her audacity,  
 that she will looke the greatest in  
 the face; so that now that which  
 was once the greatest sinne, euen  
 the sinne of diuels, seemes now  
 to be none at all: no man blushes  
 at it, but rather hee is made to  
 blush that cannot tell how to bee  
 proude. And that pride of appa-  
 rell which in primitiue age was a  
 great sinne, is now become our  
 best vertue: The basest of men  
 wearing more vpon shoe-strings,  
 then would haue bought our an-  
 cient Kings a suite of apparell.  
 Our Chronicles record it of *Wil-*  
*liam Rufus*, who in his time was  
 hld for one sumptuous in his ap-  
 parell; that when his Chamber-  
 laine had brought him a paire of  
 new breeches to put on, and hee  
 demaunding what they cost; it  
 was answered eight shillings;  
 the King being offended, bad  
 him begone like a begger, and  
 bring



bring him a pair of a Mark price; but our Chronicles for the times to come shall haue no cause at all to commend our sober moderation in this kind, but rather complaine of the most intollerable & damned excesse, that euer reigned in this nation.

Fisrly, I might bee spared in relating how pride dealeth with God; seeing so much hath beene already spoken: yet can I not omit to set before your eyes, that pride brought in the first contumely and reproach against God, in the fall of those damned spirits. Pride impugnes God, in euery place; for albeit sacred places are free from theft, murther, adultery, and many other sinnes; yet pride hath taken vp more roome there then in any other place; and the best roomes too, so that scarce there is any roome but for pride. It also impugnes God, at holy times, when many other sinnes are auoyded; but pride is then more

L rise,

Gregory.

rise, then at all other times. It impugnes God in euery person of what degree soeuer. For many are so reserued, that they can limit and bridle their lustfulnesse and iniustice, and other great exorbitances; who yet cannot get the maistry of pride. But as pride is a potent commander, and an vnconquerable Generall: so is shee a fly and subtle Polititian, hiding her deformities often, euen vnder sacke-cloth and ashes: and carryng captiue many legions and millions of Potentates and mighty men of the world. Hence hath he well meditated, that sayde, *Cetera vitia Deo auferunt pauperes & ignobiles, sed superbia aufert illi potentes, nobiles, diuites*, Other vices do take from God, poore and ignoble persons; but pride takes from him, the potent, noble, and rich. And as in the mountaines of *Gilboa*, puissant King *Saul*, and louely *Jonathan* were flaine, and not in the vallies; so in the height

height of pride it is, that the great persons, and men of great vertues receiue their deathes-wound. Yet doth it not onely rob God of good and great men; but withall it robbes vs of our greatest good workes. For other vices are exercised in things euill, *ut fiant*, that they may bee done: but pride is exercised in good workes, *ut pereant*, that they may perish and come to nought.

*August.*

Besides all this, man doth thence take occasion to impugne and disobey God, whence hee should take a reason of more seruice, seruing him. For seeing God hath given to him more the to others, and made him more glorious then the vulgar; why shold he be so sottish, thereby to make God more inglorious? For what doth the proud man, but hate God, euen as hee is God? For hee would bee subiect to none: truely therefore saith the *Psalmist*, The pride of them that hate thee increaseth more and

Is. I. 4

Bern. on  
1. Thes. 2

more: and for that cause hee is not content to be *similis altissimo*, like to the Highest, but also aboue the highest. *Horret humanus intellectus verbum hoc, utinam horresceret similiter cogitatū malignum pariter & affectum*, Humane vnderstanding is astonished at this word: *Sc.* (exalting himsele aboue all that is called God) and would to God, the wicked thought together with the affection did also amate vs. For I say vnto you, that not onely hee, that is to say, Antichrist; but euery proud man is extolled and lift vp aboue God. For whereas God would haue his will in all things to bee performed; the proud man controules that, and will haue his owne will whatsoever it cost him. Here seemes an equality, but behold a great disproportion: for God in the things where reason would, desires his will: but the proude, both with reason, and against reason, will haue his owne will.

Be-

Besides, the proude man is an Apostata and runne-away from God : for the beginning of pride is to fall from God : and how can the end be good , when the beginning is so bad ? And when doth hee apostatize from God, but when he vsurpes the dominion of that whereof he hath but the administration ? and in steed of a seruant what doth hee but proclaime himselfe Lord ? and so denies the Lord to bee Lord ? Moreouer, the thing which God properly assumes to himselfe as his owne; namely, glory; that the proude man arrogates as due to him, and not to God , and what can be to God more derogatory ? It is true indeed, that the adulterer doth dishonest himselfe , the iniurious man violates his neighbour . but the proude man , as much as much as in him is, dishonors God; in taking Gods honor to himselfe : This is that which the holy man calls *Iniquitas maxima*, The greatest sinne : this is for

Syr. 10

Iob. 31

the mouth to kisse the hand, and a man to praise himselfe in his deedes. And well may it be cald the greatest sinne: for it doth no lesse then deny the grace and goodnesse of the Author, and steales from him (as much as in him is) the hearts of all men that behold him. And whilest hee praiseth himselfe, what other thing doth hee, but deifie himselfe? yea so farre he maketh himselfe a God: that *Cum omnia vitia fugiant à Deo, sola superbia opponit se Deo*: Whereas all sinnes do flye from God, onely pride opposeth God. Therefore shall God run vpon his necke, and fall vpon the most thicke part of his shield: for no greater contumely can bee done to God, then thus to oppose him: as nothing is more displeasing to a King or mighty Monarch, nor more contumelious, then when a man of small power, and of meane degree shall surprize the Castle wherein the King is: and much more grieues him,

Gregory.

Iob 15.

him, then if hee tooke either any of his other Castles, his goods or ornaments: so more contumely to God, is the pride of man, then cupidity, or any other sinne. For other vices doe flee from God, and dare not assault the Castle wherein hee is: but turnes themselves to some of the creatures, as couetousnesse to the goods of the world; luxurie to the delights and pleasure of the flesh; gluttony to dainty fare, and exquisite viands: but pride is not satisfied except it vsurpe that thing which is properly belonging to God, namely, to be aboue other men. What sillines hee bewrayes herein, that wise *Romaine* doth fitly discouer, when hee compares such men to mice that desire the rule over their fellow mice: *Si videris murem dominari velle ceteris muribus, nunquid risum teneas?* If thou shouldest see a mouse desirous to beare rule over the other mice, couldest thou holde thy selfe from

*Seneca.*



laughter? So I beleeeue, a man well nurtured in Gods schoole, could hardly forbear laughter, to see such Flacoes, fungusses, and vp-start Courtiers, desire to seem great, and to take place aboue men of vertue, and well deserued worth.

But besides all this, the proud sinnes directly against God: and that in many respects. 1. Hee offends God, in that whereas God is the *Alpha* and *Omega*, that is, the beginning and end of things, hee vsurps vpon God as hee is the beginning, transferring all the worth that proceeds from God, as from the beginning of himself, attributing al that to him selfe. And hee offends against God as the end, in doing all that hee doth quite to another end then God hath purposed them: for God would haue all done to his glory, & the good of others: but hee doth all to bee seene of men, and to get esteeme amongst men. 2. Hee sinnes against

gainst God as hee is the Lord of all things, by vsurping dominion ouer those things, whereof indeede, hee hath but the vse & bare loane. 3. Hee sinnes against God as the most liberall giuer of all things, waxing proud of those things which should rather humble him, and occasion his further seruice to God: & also in giuing those things after his owne fancy & wil, which should bee giuen according to Gods will.

Sixtly, now seeing wee haue considered how pride hath plaid his prize, with God, men, and the diuell; it will suite well to beholde a little, how God carries himselfe towards the proud.

1. It were something for the proud ones to know that God scornes them and their fopperies.

For *Quanto coram hominibus gloriosior, tanto coram Deo & Angelis cius eris vilior*, By how much as thou art in the sight of men more glorious, by so much shalt thou

Gregory.

Luk. i

Syr. 10

bee before God and his Angels more vile. For God scatters the proude in the imaginations of their hearts: he puts downe the mighty from their seates: the proud shall poure out abomination, till at last hee bee ouerthrowne: Their rootes shall bee pluckt out, and their memoriall shall cease from the earth. If this be not scorne enough, then consider yet further, How God casts ignominy and shame vpon them, by punishing their pride with the basest and vilest of his creatures. God could easily haue tamed the pride of the Egyptians, with Lions and Beares, but hee sent his army of Frogges & flies, a weake and base troupe, that by most vile creatures, the vile and abominable pride of mans heart might be abated & curbed. Nay sometimes hee is so desirous to cure this leprosie of mans soule, that hee suffers the proud to fall into some vile and odious crime, that his pride might

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might be thereby the better cured. He that aduanceth himselfe in respect of his vertues, returns to humility by his vices : and he that hauing receiued vertue, extols himselfe, woundes not himselfe with a sword, but with a medicine. Therefore because we make to our selues woundes of medicines, hee makes vnto vs a medicine of the wound, that he who was smitten with vertue, might be cured with vice. Thus doth God many times, suffer many of his Saints to be slandered, & vnworthily defamed, that they might looke into their owne hearts, and labour to cure the vicer of pride, that else would haue bradde their destruction. Therefore whensoever God shall suffer any contumely to bee cast vpon vs innocently : or any disaster, whereof no apparant cause can to our selues be knowne : let vs assure our selues, God gaue this wound to cure the deadly wound of pride in our hearts.

*Greg.*

More.

Prou. 16

Luk. 18

Prou. 6

Moreover, the Lord doth not onely scorne, but also detest the proude men; for all that are proud in heart are an abomination to the Lord. Therefore was the proud Pharise reiected, and all his fastings, paying of tithes, and other excellent veruues, became abominable in the sight of God. But more then all this, God doth exceedingly hate the proud man: seeing wise *Salomon* recounts haughty eyes, amongst those six things which the Lord hates, and his soule abhorres. And hee is not onely hated of God, but to make pride the more hatefull, God doth so order this disordered humour of pride, that he causeth the proud to be hated, euen of those of their owne ranke, that are as proud or prouder then themselues. For one proud man hates another; and albeit they are germane brothers, and sonnes of one father the Diuell, yet doe they fall into such irreconcilable hatred

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one of another: That wise *Salomon* saith, There is euer strife amongst the proud: as if contention were the proper badge of a proud person. Hence comes our prouerbe, so true as nothing is truer; that the proude heart makes all the body fare worse: for from what other source proceeds all the garboyles, distempers, and tempests betwixt Prince and Prince, man and man, but onely this, that their proud hearts will not suffer them to submit to conditions of peace? Therefore in the proud man, *Syracides* sentence seemes to sayle, Syr. 13 that euery beast loues his like, and euery man loues his neighbour. For either the proud man is worse then a beast, or else a creature that cannot bee called man: seeing hee loues not his neighbour, but hates him. But how may wee know that God hates the proud? First, we may know it, in that for the present time, hee brings them to nought, and

Syr. 10

Psa. 37

and makes their memoriall to cease from the earth. It is true, that they are in great power & flourish like a greene Bay tree: but I went by, saith the good King, and loe hee was gone, I sought him, but his place could no where be seene. 2. God takes his hand and helpe from him, and leaues him in his owne hand, and that worthily. For as his pride had taken God from him; so God takes himselfe from him. 3. God resists him, which is no small argument of his hatred. Now if the proude were left to himselfe, and neither helped by God, nor resisted by God; yet could hee neuer come to heauen without a most serious hart-sorrow for his pride. How much lesse, shall hee bee able to come to that blessednesse, or to repentance, the way that leades therto: if hee be not onely not assisted by God, but mainly resisted by God as an enemy to the power and Maiesty of God? Nor

neede



neede any admire at the great prosperity and aduancement of the proud, for they haue their portion in this life: *Tolluntur in alium, vt lapsu grauiore ruant*, They are carried vp the higher, that they might then haue the more grieuous fall. Their ascent and descent are exceeding disproportionable: for *Paulatim ascenderunt, sed non paulatim descenderunt*; By little and little they ascend, but not by little and little doe they descend: but as a Crow when shee cannot cracke a nut, flies aloft, letting it fall from high, that it may the better breake to peeces: so God suffers the proud to climbe to high and eminent dignities, to the end their fall may bee the more irrecoverable. Whosoever shall say *Regnabo*, I will beare rule ouer you, as the bramble: or *Non mouebo*, I shall neuer be moued, as the wicked: albeit hee doe but applaud it in heart, as *Herod*: yet shall the fire burne vp the bramble:

Iud.9  
Ps.10

Act.12

ble: God shall but touch these mountains and they shall smoke, the Angel of the Lord shal smite *Herod*, and he shall be eaten with wormes.

To which purpose is that answer of the wise heathen, who being demaunded what God did in heauen; answered, that he did nothing but tumble downe the proude, and set vp the humble; and therefore to shewe vs how detestable a thing pride is, and how acceptable humility, it is obserued, that this sentence, He casteth downe the proude, and hath exalted the humble and meeke, is twelue times repeated in the old Testament, and seauen times in the New. And we see, that God spared *Herode* all the while hee persecuted his Saints: yea, when hee slue that excellent Saint of his, *John Baptist*; but stricke him, with a mortall plague, when he waxed proude: to shew that he hates the sinne of pride more then any other sinne.

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Pride though it were accompanied with many rare & excellent vertues in the Pharisey, God abhorred; but humility, though blemished with many sinnes in the Publican, he allowed. Therefore seeing so hatefull to God, & so apt an instrument for Sathan to enlarge his kingdome withall, we must learne to fall into hatred of pride aboue all other sinnes: For Sathan knowing that the cause of his own ruine was pride, ceaseth not to vse the same fireworke, wherewith to blow men vp, as it were with gun-powder. As whē a City or Castle is besieged, amongst other stratagemes and deuices, men vse to vndermine the hold and blowe it vp with gun-powder, as the surest way to obtaine it: so the Diuell laying battery to the fort of mans soule, vndermines it, and puts the gunne-powder of pride into it; knowing that as he himselfe was blowne vp, so will the fortresse of mans

mans soule bee easily scaled, if that powder once take fire in it. And as those that fish with nets in standing riuers, where they pitch their net, doe blunder and trouble the water, that the fish may not see the net, and then with poles beate and dash the streame aboue, to driue the fish into the net: so Satan setting the net of disobedience, muddles & troubles the heart of man by pride, and so beates him downe the streame of his owne affection, till hee haue caught him in his deadly net. 4. To this wee may adde; that both the first, and second comming of our Sauour, was and shall be more specially to roote out this stinking weede of pride. *Propter magnum peccatum superbia Deus humilis venit, iste magnus morbus animarum omnipotentem medicum de caelo deduxit.* For this great sinne of pride, God himselfe humbled himselfe, comming to vs; this mighty sickness of the soule, brought down that

Gregor.

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proached, and hanged on the  
Crosse, that by the helpe of so  
great a medicine, so great a dis-  
ease might bee cured. Therefore  
let proud men from henceforth  
for euer bee ashamed, for whom  
God himselfe was so abased. And  
as his first comming was to cure  
it, so his second shall bee to pu-  
nish it. For in that day, the high  
looke of man shall be humbled,  
and the loftinesse of men shall be  
abased; and the Lord onely shal  
be exalted. The day of the Lord  
of hoasts is vpon all the proude  
and haughty, and vpon all that is  
exalted: and it shall bee made  
lowe: ~~then~~ vpon all the Cedars  
of Libanus, that are high & ex-  
alted; and vpon all the Okes of  
Baschan; and vpon all the high  
mountaines, and vpon all the hils  
that are lifted vp; and vpon e-  
uery high Tower, and vpon eue-  
ry strong wall; and vpon all the  
Ships of *Tarshish*, and vpon all  
plea-

Isa.

Mich. i  
Is. 28  
Ier. 50.  
Ab. i  
Iob. 20  
Amos 6  
Wis. 5

Syr. ii

pleasant pictures; and the haughtinesse of men shall be brought lowe, and the loftinesse of men shall bee abased; and the Lord shall onely be exalted in that day. A true signe hereof, are so many fearefull comminations vsed by the Spirit of God all ouer the holy Scriptures, to deterre and disturne wretched man from hauing a proud heart, or haughty looke, or thought. 5. It is not a signe to bee contemned, of Gods hatred towards the proud, that hee throwes them downe vnder the bondage of them that were by many degrees baser then themselves. And this doth God often vse, to declare his hatred against pride. Many Tyrants haue sit downe vpon the earth, and the vnlikely haue worne the crowne: many mighty men haue beene brought to dishonour, and the honourable haue beene deliuered into other mens hands.

All bookes are stored with examples in this kinde, but memorable

rable is that of rending the king-  
 dome from *Saul*, and giuing it  
 to *Dauid*, keeping his fathers  
 sheepe: and that of aduancing  
*Mordecai* that despised *Iew*, and  
 depressing *Haman* that proude  
 and foolish Courtier. Of this ha-  
 tred of God against pride, con-  
 sider these twelue most notable  
 presidents: first, that of *Lucifer*,  
 the morning starre, once a most  
 glorious Angell in heauen: se-  
 condly, of *Adam*, framed accor-  
 ding to the image of the onely  
 true and inuisible God, who see-  
 king to bee as God, became a  
 beast; insomuch, that *Bernard* me-  
 ditating on his fall, saith, *Puto*  
*inuenta dicerent, si loqui fas esset,*  
*Ecce Adam factus est quasi unus ex*  
*nobis*, I suppose the very brute  
 beasts if they might speake,  
 would say, Beholde, *Adam* is be-  
 come like one of vs. For man be-  
 ing in honour, vnderstood nor,  
 & is compared to the beasts that  
 perish. Thirdly, of *Saul*, of whom  
 I spake before. Fourthly, of *Re-*

1. Sam. 15

Esther 6

Is. 14  
Luk. 10

1. Sam. 15

*hobo-*



1. King. 12

Is. 37.

Dan. 5

Iud. 6

Est. 6

2. Mac. 9

Is. 40

Luk. 18

Act. 12

Num. 15

*hoboham*. Fifthly, of *Senacherib*. Sixthly, of *Nebuchadnezzar*. Seventhly, of *Holofernes*. Eighthly, of *Haman*. Ninthly, of *Antiochus*. Tenthly, of the *Jewes* Gods owne people, who counted the *Gentiles* but as a drop of a bucket. Eleventhly, of the *Pharisee*. Twelfthly, of *Herod*. So shall wee finde that sentence of the Lord true, and truly executed vpon all presumptuous and proude persons, which the Lord spake by *Moses* his seruant: The person that doth ought presumptuously, whether he bee borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people: hee shall vtterly bee cut off, his iniquitie shall bee vpon him.

Seauenthly, weigh but indifferently, how pride carries it selfe towards it owne selfe: and you will acknowledge it to be a sinne more detestable then any other. For it makes man most vnhappy, and

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and that in many respects. First, in that of all the good seed of Gods graces bestowed on him, from whence his pride ariseth; hee takes little or no benefit at all: but gathers grapes of thornes, & figges of thistles: pride beeing the greatest monster that euer was: for it is borne of his contrary: namely, the good graces of God. Besides, euen the best things become ill to him; and as it is sayde of the iust man, that the night and day are all one to him: so on the contrary, the day is turned into night, and light into darknesse with the proud: and if the light that is in him be darknesse, how great is that darknesse? And then is his light turned into darknesse, when the good things hee doth, are done for popularity and vaine-glory; and not for the loue and zeale to Gods glorie.

Moreover, of that which is life, hee dies; of that which is health, hee falles sicke; and with the

Mat.6

Gregory.

the medicine it selfe he is killed. For who aduance themselves for their vertues sake, *Non gladio sed medicamino, se interficiunt*, Kill not themselves with the sword, but with physicke: seeing these graces were bestowed on them to heale their soules, and make them more humbly thankfull vnto God; and they abusing that physicke, kill themselves with it. For hee is proud that hee liues, and that in health; and so of health he takes his sicknesse, and of life he takes his death.

Againe, the proud is ouercome euen of him whom he ouercoms. For hee ouercomes often many other vices; but waxing proude hereof, that which he ouercame ouercomes him; nay he is slaine of him that is dead: euen as Eleazar was slaine of the Elephant whom hee had first slaine. For

1. Mach. 6.

Gregory.

*Sub hoste quem occidit, moritur, qui de culpa quam superat eleuatur*, He dieth vnder the hands of the enemy which hee had slaine, that

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is proud of the sinne he hath overcome.

But to fill vp the number of all the proud mans infelicities, hee not onely sels the most precious things at a most vile rate, consuming himselfe, and all that belongs vnto him, for a puffe of vaine-glory, and so in seeking transitory praise for his good workes, sells things wor-  
thie of eternall reward, for vile and base respects, but also buyes vaine toyes, conceits and trifles at a most deare hand, when hee exchangeth the ioyes of heauen, for a frothy and windy applause of man. For as it is true, that *Qui non tumet vento superbia, non cremabitur igne gehenna*, Hce that swells not with the winde of pride, shall not bee burnt with the fire of hell: so it is most true, that all the winde the proude man hath, shall neuer be able to put out the fire of hell: but that it shall burne the proud, and such as forget God. And what  
M should

Aug.

Iob 20.

Mat. 26

should make the proud stand in the sight of God, who is so weake that euery puffle of winde can ouer-turne him? and who shall saue him from burning, seeing the fire that is not blowne, shall deuour him, as *Iob* notably describes the wicked and proud person? For as hee that reacheth beyond his capacity, often makes a rupture, or some other great infirmity: so the proude man stretching his conceit aboue his desert, sayleth not to crack both his conscience and his quiet: of which wee neede no better example then that of *Peter*, who boasting that he would die with his Master, became a crauen, and at the voyce of a silly maide, was throwne downe, and compelled to deny his Sauour.

And surely, pride is the greatest deceiuer in the whole world, for it blindes, infatuates, and be-fooles all men, making them falsely conceiue of their owne worth; as the Church of *Laodicea*,

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cea, that they are rich, increased with goods, and haue neede of nothing; whenas indeede, they were wretched, miserable, poor, blinde and naked. Thus is truely fulfilled in them that of our Sauiour; I am come vnto iudgement into this world, that they which see not, might see; to wit, the humble: and those which see, might bee made blind; namely, the proud. By this meanes hath folly gotten the better hand of pride. For, *Omnis superbia est stultitia, sed non omnis stultitia superba*, All pride is foolish, but all folly is not proude; and therefore one may boldly stile euery proud person by the title of a foole. It is the saying of a learned Father, *Qui sibi placet, stulto placet*, Hee that pleaseth himselfe pleaseth a foole. But aboue all other men, the proude please themselves, therefore they are fooles. Where there is humility, there is wisdom. Therefore on the other side, where there is pride, there

Apoc.3

Ioh.9

Bern.

August.

Pro.11

Aug.

Gal 6

is folly. The onely way then for such fooles to become wise, is to acknowledge themselves to be fooles. *Si dicendo te sapientem, stultus factus es, dic te esse stultum, & sapiens fies*, If in calling thy selfe wise thou art become a fool, call thy selfe foole, and thou shalt become wise. But who can bee more blinde, then hee that knoweth not himselfe to bee a man? And who is hee but the proud? who if hee knew himselfe to be called *Homo* of *Humo*, which signifies the earth: hee would put himselfe in the lowest place, as his mother the earth doth. But how can hee knowe himselfe to bee but earth, that cannot discerne betwixt something & nothing? and the proud wants that discretion. For hee thinkes himselfe something, whē hee is nothing, deceiuing himselfe in his owne imagination. Pride is no other but a very drunkenness of the soule, an inflation of the face, of the heart, and



and a phrensie, or palsie of the whole man. A drunkennes I call it, for the proud is euen as hee that transgresseth by wine; for as drunkards become laughing-stocks, so shall it fall out with the proud; and as wine goes downe pleasantly, and makes a man both beleue and speake foolish things: euen so doth pride. For what more foolish then this, I will bee like the most High? An inflation of the face, of the heart I call it: because as a bolned and swolne face is an impediment to the sight, so is pride in the heart: it suffers not a man to see his owne estate: which that holy Father knew well, when hee sayd, *Facies mea inflata non sinebat me videre*, My swolne face suffereth mee not to see: meaning his proude heart, hindered his soule to looke into her owne estate. Which wel appears in the story of *Simeon*, the *Leper*, and *Mary Magdalen*: of which one cōments thus: The

Haba.2

Prou.23

Is.14

Aug.

Physician was betwixt two sicke folkes, but one of the diseased retayned his perfect sense and feeling in his feuer; the other in his feuer, lost the sense of his minde, because he was ignorant of this thing; namely, that hee was farre from his saluation: which blindenesse came from no where else, but from his heart, that was bolned and swolne vp with pride and conceit of his owne worthinesse. And I also call pride a phrensie or palsie; because as these diseases take away mens senses, so pride takes away the sensibility of a mans wants and imperfections: so that hee is without all sence or feeling of sinne, and euen settled vp-on his lees: and no more sensible then one that is stricke with a dead palsie.

No maruaile if this man stumble at euery straw; for hee euer casts vp his look to high and lofty dignities, and neuer thinks on the things below, and vnder  
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his feet, *Vbi amor ibi oculus*,  
Where is his loue, there are his  
lookes. And so great is the mou-  
taine of his minde, that the  
mysteries of God cannot shine  
vnto him: euen as a mighty  
towing mountaine keepes the  
light and warmth of the Sunne  
from a man, that hath it betwixt  
the Sunne and him: so pride as  
a huge hill opposed to the Sunne  
of righteousness, suffers not the  
warmth and comforts of his graces  
to appeare vnto him. For  
there is an *Abscondisti*, Thou hast  
hid these things from the wise  
and men of vnderstanding, and  
opened them vnto babes.

Mat. 13

To reckon vp all the infatuati-  
ons, absurdities, and follies that  
pride puts vpon foolish man;  
would bee too long; these fewe  
therefore may serue for a taste.  
You will say it is a great folly for  
any man to labour the building  
of a high and sumptuous house  
without a foundation; and that  
such a house must needs fall,

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Gregory.

Aug.

euery man knowes : yet so foolish is pride, that so it builds. It is the iudgement of great Diuines, that humility is the onely foundation of all that builde to heauen-wards : without which can bee no building, but plaine ruine and destruction: *Soli ruina crescit quod edificat, quia ante molem fabrica, fundamenta humilitatis non parat*, That which any man builds, doth increase onely to ruine, because hee prepares not the foundations of humility, before the heape of his fabricke. *Magnus esse vis: de minimo incipe, &c.* Wouldest thou be great, then begin with the least? dost thou thinke to builde and make a fabricke of great height? thinke then of the foundation of humility. The higher that men build, the lower they lay their foundations: and whither must the top of thy building reach? euen farre, and farre about the cloudes, vnto the sight of God himselfe. The foundation then had neede to be found-

soundly layd, euen low and in the lowest ground of humility: to expresse this the better, the same Father brings an excellent comparison: *Arborem attendito, figit radicem in humili; ut vertice tendat ad caelum, &c.* Consider aduisedly, how the tree fixeth his roote in a lowe place, to the end that his top might tend towards heauen: wouldest thou without humility apprehend things high and excellent? thou labourest to climbe into the cloudes without any roote. *Ruina est illud, non incrementum*: So to build, is but ruine it selfe; and no increase. So then we see if there be any folly in the world greater then other, this is it that the proude conceiues, namely, that he can make a building to reach to heauen, without a foundation.

Another of like consequence is this, when desiring exaltation, he desires that which is to his greater precipitation and downfall. For euen as the Iewes led

Luk. 4

our Sauiour to the top of a hill to cast him downe, that his fall might all to crush him: so pride beares a man vp on high, that his fall in the earth may bee the greater. *Tolluntur in altum, ut lapsu graniori ruant*; They are tost vp on high, that their height might more violently breake them: euen as when we desire to breake a vessell or any other thing, we cast it vp on high, that it may breake all to shiuers: so is the proude exalted, that his fall may crush him to peeces. *Paulatim ascendes & quasi per gradus, sed non paulatim descendes, sed tanquā fulgur in spiritu vehementi*; By little and litle, as it were by degrees hast thou ascended, but so shalt thou not descend; but as it were a lightning in a vehement winde. For Sathan fell as lightning from heauen; and euen as Sathan fell, shall the proude like Sathan be precipitate as Satan. That Satan carried our Sauiour to the pinnacle of the temple,

Bernard.

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ple, shewing him all the king-  
domes of the world, was of great  
pollicy, hoping that as hee had  
from high places detruded and  
cast downe many potent men:  
so hee should not faile to doe the  
like by him. Besides, the proud  
man is much ouer-scene in the  
choyce of his ground for his  
mansion and dwelling; in that  
the mountaine of pride is the  
most vnfortunate residence that  
may be. Infortunate, in that the  
good conditions that are in other  
mountaines, are wanting there.  
For other mountaynes are nea-  
rer heauen then lower places,  
but this is most remoate, for  
most distant from humility; and  
into heauen there is no passage  
but by it: Except yee become as  
little children, yee shall not en-  
ter into the kingdom of heauen.  
And as the Spirit speakes to the  
Church at *Philadelphia*, I haue set  
before thee an open doore, and  
no man can shut it, for thou hast  
a little strength; so on the con-  
trarie,

Mat. 18

Apoc. 3



trarie, a doore shall bee shut against them, because they haue a great vice, namely, pride.

Mountaines also are wont to bee of great strength, and the enemies haue not so easie accesse to them; but to the mountaines of pride, all men and diuels haue free accesse. And withall, mountaines are wont to bee cleaner and more healthfull, by reason of the descending of all filth and noysome things from them: but these mountaines of pride are both vncleaner and vnwholesomer; for euen against nature, all filthinesse flowes to these mountaines. Therefore may this mountaine fitly be called *Mons pestifer*, A pestiferous mountaine, where all things are in danger & nothing is safe. All euill chan-ceth in this mountaine: diuerse kindes of windes blowe there: the very hearts of the inhabitants are frozen. Is not this the mountaine into which the Angell ascended, and became a di-  
uell?

Ier. 51.

uell? Whas it not pride that made the Angell a diuell, and humility that made man a God? *Aug.* Was it not in this mountaine that *Saul* was vexed with an vn-cleane spirit? that *Nebuchadnezzar* was turned to a beast? I cannot tell how to stint my selfe in speaking of this dangerous mountaine; where many are in our age vexed with euill spirits, many turned to beasts, and care for nothing, but that which belongs to the body: many to Lions, preying vpon all that come in their wayes; so that the parte of this world which falls vnder my view, cannot receiue a better stile, then the mountaine of beasts.

Into this mountayne, with what difficulty and danger doe men ascend: whereas they might descend both with more facility and profit? O foolish peruerfnesse of the sonnes of men! seeing to ascend is most dangerous and difficult, and to descend is  
most

most easie and profitable : yet will they lightly ascend, & slowly descend : euery man grasping greedily dignities neuer by their vertues deserued, or by any ability of theirs to bee supported. What troupes both of Laicks & Ecclesiastickes shall wee meete swarming and thronging vp into this mountaine ? and yet none of them euer dreaming of the contradictions they receiue, the repulses they endure, and the indefatigable paines they sustayne, and all to serue their owne folly and madnesse ? And aboue all this, it is not the least follie to ascend to these dignities by most indigne, base, and damnable wayes and deuices : men aduising and plotting with themselves, how they may wisely and politickely cast themselves into hell. Wise and holy is that aduice of the noble *Romaine*: *Non sit tibi ambitio que ad dignitatem, nisi per indignitatem, non adducet* ; Neuer like that ambition, which will

Seneca.

will not bring thee vnto dignity but by indignity; nor thinke the honor besitting a Christian that is gotten by base seruitude: nor thinke any seruitude so great as is that of vices. *An non seruus Bern.*  
*cui dominatur iniquitas?* Is not he a slaue, ouer whom iniquity domineers? surely the greatest slaue that may be: except thou thinkest it more vnworthy, that a man should rather reigne ouer thee, then vices. And if Sathan should shew thee all the kingdomes of the world, and should say, All these will I giue thee, if thou wilt worship mee: It is no more but to tell thee, that those who desire dignity in the world, hee puts to great miserie and slaueage, euen to worship him, before they obtaine it.

For it is most true, that the proud man doth daily worship the diuell, seeing hee is guided by his lawes and statutes, and frames himselfe to doe his will: and if this bee not vassalage enough

Sen.

nough; Beholde how hee becomes the very slaue of slaues, (albeit scarce sensible of it) for hee feares the iudgement of euery man that knowes him: euen of the meanest man that is. Wherin I may say, *Minus quàm seruus est, qui seruos timet*; Hee is much lesse then a seruant, that stands in feare of seruants.

But more then this, the proud doth so much desire and couet exaltation, that hee cares not whether it bee to his good or harme; neuer weighing with himselfe that many beare rule, & are great in this worlde, and all to their owne destruction. The chaffe is heaued vp that it may be separated from the graine, but the wind carries it away, and it is no more scene; the dust is cast vp that it may bee dispersed of the winde, and it vanisheth & comes to nothing, as smoake when it is at the highest. So is the proude person lifr vp to high and honorable roomes, and is carried by the

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the winde and tempest of pride,  
till hee vanish and come to  
nought.

It may bee reckoned amongst  
the greatest of follies, for any to  
seeke to ascend, and labour by  
all meanes to climbe vp to any  
place; & yet to neglect the means  
& forsake al the pathes by which  
onely there is a way to ascend.  
But such is the condition of the  
proud, for hee would gladly ad-  
uance himselfe at the least to the  
heauens: and yet vitterly forsakes  
and contemnes the onely ladder  
and passage that helps him to at-  
taine his desire; to wit, humili-  
ty. If there had beene any other  
or nearer way, no doubt our  
godly & wise forefathers would  
haue gained the knowledge of  
it: but they doe thus aduise vs,  
*Per humilitatem, ascende ad subli-*  
*mitatem, quia hac est via, & non*  
*est alia prater eam; qui aliter vadit,*  
*potius cadit quam ascendit*: By hu-  
mility ascend you to sublimity  
& glory, because this is the way,  
there

Bernard.

Ambr.

there is no other; hee that goes any other way, doth rather fall then ascend. *Nibil excelsius humilitate, quæ tanquam superior nescit extolli*, Nothing is higher then humility, which being as it were aboue, knowes not how to bee further aduanced: for it is neare the most High: whereas pride being a lowe place, is most distant from God; seeing whosoever doth temporally lift vp him selfe, euen in the act wherein he is extolled, in the same hee is inclined and brought low.

Mee thinkes the tempests that vsually accompany haughty desires, should much abate the edge of swelling thoughts: for who will desire to dwell in raging tempests and furious stormes? And what is *Potestas culminis*, but *tempestas mentis*? The power of ruling, and greatest authority, but a very tempest of the minde, if not withall, a shipwracke of the soule? The burdens are intollerable that hee must vnder-

goe,



goe, seeing that euery man is compelled to carry the burdens of so many and so great things, as hee shall in this world be put in trust to gouerne. Which to a considerate man may seeme to be so great a thraldome, that euen a crowne it selfe, if it lay vpon the ground to bee taken vp, is not worth the stooping for.

Now besides all these things, in what a fooles paradise is the proud man, who seeking to enter in at a low gate, and so low that none can enter but stooping; yet will make his entrance with a stretched out necke? Christ is the way & gate to all true greatness and glory: therefore hee that will passe this way must stoope, that hee offend not against the low and humble gate. Hee must not strout, and cast his eyes and conceit vpon himselfe: For *Facile est in alto se contuentem obstupescere, & de vita periclitari*: It is an easie matter for him that is in any high place, if hee be-  
holde

Io. 10

Bern.

holde himselfe, to be astonished and distempered in his braine, and so to come in danger of his life. As wee see is falls out with those that are vpon the top of any high Tower, or Steeple, or Rock; if they too fixedly behold themselves.

If wee should aduisedly consider the great perill, that this great infirmity of pride drawes men into; it would not a little disturne vs from it. And the perill will appeare in a double respect. 1. In that it is so easily run into. 2. In that it is so difficultly cured. It is easily entred vpon; because no man thinkes it to bee so grieuous an infirmity as it is.

Gregory.

*Cum minus turpis superbia creditur, minus vitatur*, Pride is lesse shunned, because it is beleeued to be lesse filthy and offensiue then it is. Many blush and are ashamed of their carnall delights, because euery one thinkes those sinnes to bee filthy and odious: but of pride, I thinke no man euer was asha-

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ashamed: because most men thinke it no sinne to bee proude. Againe, it is easily incurred, because there are more manifest examples of pride, then of all other finnes: adulterers hide themselves in darkenesse, vsurers, and oppressors, and many other odious sinners, cast some vaile ouer their transgressions, and doe them covertly; but pride is committed as vpon a Theater, and euery one thinkes hee wants something of himselfe, if hee be not as high in the instep as any that walkes by him: decking himselfe in all kind of colours and conceits, more like a foole then a faithfull Christian.

Beside, easily doe men runne into this infirmity, by reason of the manifolde matter whence pride ariseth; which is no other then euery good grace and blessing of God, which he bestowes on man, outwardly in the body, or inwardly in the mind. So that pride hath so much matter to worke

Syr. 3

worke on, as God hath bestowed graces on any man : and therefore with much facility doe men fall into this disease. But as with ease one may catch a sicknesse, but yet with difficulty the same is cured : so stands it with pride. For the perswasion of the proud is without remedy : and howe can this disease but be incurable, seeing it is the infirmity and sicknesse of the diuel, which is incurable ? Therefore if pride haue taken deep root in the heart, it is a danger that there is no balme at *Gilead* will cure it : and if any, then this alone is it, sobs and sighes, and teares, from a heart truly penitent. This infirmity also is the more difficult to be cured, in that hee who should cure it, doth not knowe the disease. Those that are full of this pestilentiall humour, full I say, euen to the brimme ; who eate proudly, drinke proudly, goe proudly, ride proudly, speake proudly, do proudly, sleepe proudly, & know  
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it not: and therefore no maruell  
if they cure it not. *Nemo insana-*  
*biliior eo, qui sibi sanus videtur,* No  
man is sicker, then he that thinks  
himselfe sound: the member that  
is stupified, and feeles not it selfe  
diseased, is the furthest from  
health, and most dangerously dis-  
eased: and the finnes men com-  
mit, and take no knowledge of  
them, are the most dangerous  
finnes. For *Initium salutis est cog-*  
*nitio peccati,* The first step to sal-  
uation, is the knowledge of thy  
sinne.

Ber.

Senec.

The cause that men with so  
much difficulty attaine to their  
health, is, in that they know not  
themselves to bee sicke; In  
those diseases, wherein the mind  
is affected, by how much as any  
man is worse at ease; by so much  
is he lesse sensible. It belongs to  
him that is waking to make nar-  
ration of his dreames; and to con-  
fesse and acknowledge their sins,  
is a true argument of health. So  
then the want of the true know-  
ledge

ledge of this disease of pride, is the cause it is so hardly cured: but yet it becomes more incurable, in that this disease is made worse by the remedies that are applied to it: For whereas the preaching of Gods holy word, should be a soueraigne plaister for all maladies of the soule; pride takes occasion here to be more obdurate and hardned

• Io. 9

Prou. 26.

Gregory.

Hence was it, that the Iewes became worse and worse for the preaching of our Saujour: and therefore saith Christ, *I came unto iudgement into the world, that the humble blind might see, and that the proude seeing might be blinded.* And euen as Peter cut off the eare of the high Priests seruant, so many times proude knowledge cuts off the eare of many learned men from hearing and obeying the word of God: and so is there more hope of fooles thē of them.

For *Cœlestis medicus agros nō curat, quos etiam de medicamento deteriores fieri videt,* The heauēly Physition

re-

regards not such sicke persons, as he sees are made worse by the physicke and medicine he ministers vnto them. Yet the thing that makes this disease more incurable, is, for that men take not the right way to the cure of it: For as Physitions cure diseases by contraries, so must this, else it will neuer be cured: and all men know that humility is contrary to pride: therefore is humility the onely way to the cure. And by how much as pride is further off from humility, by so much is the cure become more desperate. Summe vp all this, and you shall finde it the most dangerous disease to mans soule that can bee, seeing with such facility it is entertained, and with such difficulty expelled.

The resemblances which the learned vse to set forth this dangerous enemy of man withall, are such as may well make vs out of loue with it. Some call it a weed shaken and tost with euery

N winde:



Aug.

winde: a reede in respect of the debility and weakenesse of it; and also of the vacuity and emptinesse of it. Of which nothing can bee more fitly spoken then this, *Extraplenus, intus vacuus, carne crepat, corde mendicat*; Without is is full, within it is empty, in the flesh it strouts, but in the heart it begs.

Some againe, resemble it to winde. 1. To shew how much it is to bee feared; for if it bee winde and man but dust, how can man consist before it? 2. To shew how much hurt it doth, in blowing out the light of mans wisdom and vnderstanding; & in drying vp the dew of graces in mans heart. For as it is almost impossible to keep a candle lighted in a great winde, or to haue the ground fruitfull, if no dew carry vpon it; so it is most difficult to retaine any light or spark of true wisdom, or any fruit of saving grace, in a windy and proud hart. Therefore hee that will not be

his

his candle put out, which is the  
lot of the vngodly man; nor  
haue his soule barren of al good-  
nesse, bearing thornes and briers,  
and is for that cause neere vnto  
cursing, whose end is to be bur-  
ned: Let him warily keepe out  
the all-destroying winde of  
pride. 3. To shewe that those  
which are in high places, ought  
most of all other to feare it. For  
as great windes seaze most furi-  
ously vpon the highest Towers;  
so the wind of pride giues stron-  
gest assaults vpon those of emi-  
nent place. *Perflant altissima ven-  
ti*, Windes doe blow thorough,  
& blow down too the highest &  
stateliest buildings: therefore  
doth the holy Ghost bring the  
rich & mighty men of the world  
this sconce to keepe the winde  
from them, Charge them that  
are rich in this worlde that they  
bee not high-minded, nor trust  
in vncertaine riches, but in the  
liuing Ggd. 4. To shew, that as  
the winde makes a mighty tu-

Prou. 13

Heb. 6

1. Tim. 6

Psa. 107.

mult and blustering dinne, very fearefull to heare: but when we come abroade wee finde it no more but a blast of winde; so all the great bragges and glorious blasts that the proud man makes, are but indeed a blast of winde which carrieth no where, nor leaues any footsteps of his passage. *Perit memoria eorū cum sonitu.* A blast & away. Lastly, to shew, that as winde at Sea raiseth a tempest, so thst they are carried vp to the heauen, and downe againe to the deepe, their soules melting away for trouble, they reeling too and fro, staggering like a drunken man, and at their wits end: euen so is the heart of each proud man, like a boyling tempestuous Sea; when you praise them, or that they conceiue well of themselues, they are carried vp to heauen in a foolish ouerweening of themselues: when you dispraise them, or that they receiue any rub or dorre to restrain their apprehensions; they

are

are as farre cast downe againe  
to the deepe: and are indeed at  
their wits end.

How like is the proude man  
to *Æsops* Crow? who beeing  
deckt with the feathers of other  
birds, when euery bird had re-  
sumed his owne feather, was left  
bald and naked, exposed to the  
laughte of al that beheld her. And  
I dare well say, that the proudest  
man this day liuing, if he should  
restore all the borrowings wher-  
of hee grew so proud, he should  
bee so very bare and naked, that  
himselſe would be much aſhamed  
of himſelſe. And as it makes no-  
thing to the value of chaffe,  
ſmoake and ſuch like ſubſtances,  
that they contend for the high-  
er place, and acquire the ſame:  
ſo neither makes it to the honor  
of the proud, that hee ſhould be  
aboue others; nay, rather here-  
in hee ſhewes himſelſe to be no-  
thing but froth, chaffe & ſmoak,  
which naturally affect the higher  
regions; for if hee were the good  
graine

graine or pure gold, hee would both seeke and holde the lowest place, as graine and gold doe.

Much doth it import vs to consider, what diligence our God vseth, to admonish all his children to take heede of this insnaring and bewitching sinne of pride. Hee would rather haue fooles and ignoble persons, base and contemptible persons, poore in the world, and fewer in number then those proude, albeit neuer so noble, so rich and many: and therefore hee made choice of the foolish things of this world, the weake things, the vile things, and things that are not, to confound and bring to nought, the wise things of this world, the mighty, and things that are. As one saith, that *Nathanael* was therefore not chosen to bee an Apostle, because hee was a learned man, Christ choosing all his Apostles out of the vnlearned ranke; to the end thereby to confound the wise men of the

1. Cor. 1

the worlde: and that hee who  
would glory, might haue nothing  
else to glory on but of the Lord.  
Hence it is, that God hath cho-  
sen the poore of this world, that  
they should be rich in faith, and  
heires of the kingdome which he  
provided for them that loue him.  
A strong euidence, that God  
would not haue any man pre-  
sume to bring any thing of his  
owne to him; lest hee should  
waxe proud of it. If all the mes-  
sengers of God; all his iudge-  
ments, afflictions and scourges,  
bee sent to tame and keep vnder  
this beast; wee may easily appre-  
hend how cruell and fierce hee  
is. And surely, euen those secret  
iudgements of God, in suffering  
his best Saines to fall into feare-  
full and dangerous signes, are no  
other but regrets and rubs to ex-  
ercise them withall; lest they  
should be ouer-much conceited  
of their owne worth. Often-  
times, those to whom God giues  
great and excellent graces, hee

Iam. 2

2. Cor. 12

Aug.

sauceth and seasoneth them with things worthy of reprehension, that they might euer haue an enemy at home, against whom to keepe warre; that the great enemies beeing vanquished, they might not lift vp their hearts, seeing yet those little aduersaries cease not to molest them. Thus God suffered *Dauid* and *Peter* to fall into horrible finnes; thereby to humble them: all the miseries the godly suffer being no other, but salues to cure that fretting leprosie of pride: which well appears by the pricke in the flesh, the messenger of *Sathan*, sent to buffet the Apostle, that hee should not bee exalted out of measure. Therefore one cryes out, *O venenum superbiae, non nisi venena tentationis curandum*, O poison of pride, not to be cured but with the poyson of temptation. Whilst then vices doe tempt vs, our vertues profiting in vs, doe humble vs: and if they doe not humble vs, then hath pride poysoned



soned them all. For this cause must the *Israelites* suffer the *Iebusite* in the land, that mans minde might humbly conceit of it selfe, seeing it could not vanquish the least things: and yet for all this is not the pride of mans heart thoroughly tamed. Wonderfull therefore about all other things is the folly of mans heart, whose intollerable pride so great matter of humility sufficeth not to vanquish and abandon. For if wee will consider aright, Christs doctrine and life was no other but the very persecution of this sin: Doth he not command, that when thou art bidden to the feast, thou shouldest sit downe in the lowest roome? Doth hee not teach, that hee that humbleth himselfe shall be greatest in the kingdome of heaven? How often repeated he that golden sentence: Hee that humbles himselfe shall be exalted, but hee that exalts himselfe shall be brought low? His example and life was also sutable to

Luk. 14

Mat. 18

his doctrine: an example he hath left vs in the frame of mans body; when in the same garment hee put both beautifull and rich purple, with base and rotten sack-cloathes, ioyning the most precious soule, that diuine and insearchable substance, with the brutall and slimy nature of the earth. No doubt an Embleme for man to meditate on, to the end to abate his pride, being the principall end the Creator had in that fabricke: that man might euer haue in himselfe sufficient arguments to checke and bridle his proud heart.

And for the life of our Sauior, it was no other then a very modell of humility, and a sharpe axe to hew downe the lofty trees of *Libanus*: He made himselfe of no reputation, and tooke vpon him the forme of a seruant, humbled himselfe and became obedient vnto the death euen the death of the Crosse, being in the forme of God, equall to God. Of such  
humi-

humility there is no example: of such an example of humility was neuer any paralell from the beginning of the worlde, nor shall bee. To say nothing of many other partes of his humility, as washing his Disciples feete, and the like: it is a truth without checke, that man can neuer bee so humble, but Christ was infinitely more humble; and all this to beate downe the pride of mans heart. Therefore seeing it was a maine part of Christs labour to cure it, let our labour be to seeke for physikce.

*8. The remedies of pride.*

**T**O the cure of so desperate and dangerous a sicknesse as this of pride, had neede be summoned and called together the greatest aduice of the most skillfull Physitians; where a muster must be kept of the most approved remedies that can be framed. In which conuention, if I should

fol-

follow the custome of the ancient world, and bring out this diseased patient, letting him lie a while at euery mans doore, that euery one might prescribe him such physicke as hee learned by experience vpon himselfe, was good for the disease: I doubt much hee would neuer be cured, because so few haue had experimentall knowledge of the cure of that disease in themselves. I will therefore prescribe such receipts as I finde by worthy authors commended, and do thinke likely to worke some good effect vpon the disease, confining my selfe within a certaine limited number.

The first remedy, is taken from the consideration of mans owne vility, misery, and basenesse. His condition much like *Nebuchadnezars* image, whose head albeit was of golde, and his breast and armes of siluer, yet were his feet but clay. By which wee may enter into this meditation, *ut ac-*  
know-

knowledge our owne mortality  
and misery, which will greatly in-  
feeble the fury of pride. For  
*Quamoda homo superbiat, qui sem-*  
*per considerat quod sentinam portat?*  
How shall ever any man waxe  
proud, that will but consider hee  
carries about him a loathsome  
snake, and stinking iakes? And  
what other thing is this lump of  
earth whereof wee are framed,  
but a heap of dust, wormes meat  
and stinking carrion? Whereof  
then should man be proud? and  
how should not the due conside-  
ration hereof, banish it out of his  
heart?

This meditation doth Bernard  
exceedingly commend about all  
others. For it is profitable to  
man, and most pleasing to God;  
that man shoud often looke into  
himselſe. *Illā animam diligit Deus,*  
*quæ sine cessatione se considerat; et si-*  
*ne simulatione, se considerando indi-*  
*catur.* That soule doth God love,  
which without ceasing considers  
it selfe; and without dissimulation

Bern.

on,

on, considering it self doth iudge it selfe. If thou knowest all the mylleries vnder heauen, the height of heauen, the bredth of the earth, and depth of the sea; & knewest not thy selfe; thou art like a man building without a foundation: *Ruinam non structuram facies*; Rather making a ruine then a building.

2. The consideration of Gods omnipotency, is fit to purge out such poyson of pride: seeing he can with frogges and other base & contemptible creatures bring to nought *Pharaoh*, and the greatest Kings of the world, making his meanest creatures messengers of his vengeance, to roote out and destroy kingdomes and nations in his wrath. If this were closely applyed to the heart, it would squeeze out all the windy humors that so swell up the heart of man.

3. If wee should seriously weigh the meanes of all our best graces, what are we, or what are they?

they? wee cannot answere him  
 one for a thousand: wee haue  
 nothing that wee haue not re-  
 ceived: hee found no stedfastnes  
 in his Saints; the heavens are not  
 cleare in his sight: How much  
 more are wee abominable and  
 filthy, that drinke iniquity like  
 water? And as the Prophet won-  
 dred, Lord what is man that  
 thou art so mindefull of him: so  
 wee may say, Lord what is man  
 that hee is not mindefull of him-  
 selfe? that hee is not mindeful of  
 him from whom hee hath him-  
 selfe and all else?

4. To repress this humour, it  
 is not the worst aduice to shew  
 to him that shall reprove thee a  
 cheerful face, and to the flatterer  
 a sowe and displeasing counte-  
 nance: so shall many blame thee,  
 and none flatter thee: nay so  
 shalt thou bee sure to know thy  
 owne faults, that thou mayst a-  
 mend them. For *Nemo inuito li-  
 benter narrat auditori*, No man wil-  
 lingly will speake to an vn-  
 willing



willing audisour.

5. And take vnto you that soueraigne perspective, & glasse of holy Scripture; set that before thy face, no man shall teach you like it: for the sacred Scripture, as a glasse, is apposed to our mindes, to the ende, that if any vncomely thing be in vs, it may more truly be seene: and being seene may be reformed.

6. The consideration of our betters is of much vse, to stay our high conceits; for as the respect of him we account worse then our selues, is a kindler of pride, so the consideration of our betters is a caution of humilitie: therefore let euery man fix his consideration vpon some humble and vertuous person, which may be vnto him, an incentiue or motiue to humilitie.

7. Conuersation and societie with humble persons, is of great consequent to expell pride: therefore wisemen haue euer adused,  
*Cum ijs conuersari, qui se meliorem  
 facere.*

*facere possunt, vel quos in meliores facere possis.* Keepe company either with such whom thou canst make better, or who may make thee better by their company. For hee that toucheth pitch shall be defiled, and hee that is familiar with the proude shall be like vn-to him.

Sen.

Syr.13.

8. The meditation of Christs example, if seruient prayer ioyne therewith, is very effectuall in this point, & therefore one saith, *Medicina tumoris est Christi humilitas*, Christs humility is the medicine against all the swelling of pride: And *Augustin*, *Quæ superbia sanari præst, si humilitate filij Dei non sanatur*, What pride can bee healed, if by the humility of the Sonne of God it be not healed?

Bernard.

9. A singular remedy against this disease it is, to consider that God is the principall authour of all our good: working in vs both the will and the deed. But the most singular and onely remedy

Phil.3

medie is, to know that him selfe hath all the profite and comfort of all Gods benefits; is the nearer towardes God; is an vnprofitable seruant: also to remember euermore, that God humbled himselfe, euen to the death of the Crosse for you, & that death will humble you: man giue thy head to be meate for wormes, as a compassion for diuels, if thou ouercome not this temptation of pride.

10. Adde to these the consideration of the miserable seruitude of the proud; whom the Spirit of God hath sentenced to be the slaues and vassals of the deuill.

11. And withall consider the last iudgement; which shall specially bee called to humble the proude people, and disobedient nations; that did shake off the yoke of God, and went on in the stubbornnes of their owne hearts: a hard iudgement shall they haue that beare rule; and if the righteous shall scarce be saued, where shall

Iob. 14

II. 2.

II. 28

Iob. 6.

whom

shall

shall the wicked and vngodly  
proude *Nebuchadnezzers* ap-  
peared.

12 The consideration of the  
infirmities that is in vs, both in  
bodie and soule, should worke in  
man an abatement of pride. First,  
for the soule; we are not able to  
resist a high thought, nor suffer  
one little word, but it will cast  
vs downe: at a little blast of sug-  
gestion, we are inkindled with  
the fire of Hell, and haue lost all  
the good that euer we did. For  
the bodie; so weake we are, that  
wee can neuer digest the least  
creatures, but that they will  
worke vs woe. *Homo dicit tibi*  
*conuiuium, & sumes & iratus es;*  
*pulicibus resiste vt dormias.* Man  
rayles at thee, and thou swellest  
against him, and art angry; resist  
thou the fleas, that thou mayest  
 sleepe. A flea is but a little crea-  
ture; yet will it vexe for a time  
as much as will the reproch of an  
enemie: the distemper of a Feuer,  
or the breaking of an Impostume  
resolues

123.

resolves the strongest man that is into dust and ashes.

13. But to remoone the poyson of complacency and vaine glory, then which nothing is to man more hurtfull, to God more displeasing: wee must get these three eyes of consideration: the first eye must consider the multitude, the turpitude, and magnitude of our sinnes; our infinite ingratitude touching the grace of God, receiued for the aduancement of vertues, and the quelling of sins. The second eye must consider, that onely the grace diuine preserues vs from falling into damnable sinnes; by which grace, all the occasions & temptations to great sinnes are withdrawne, into which we had fallen more grieuously then any, if the grace of God had left vs to our selues. The third eye must consider, the largenesse of Gods grace, without any merites of ours; and that if the greatest sinner in the world had receiued such

such grace, he would haue been more thankefull to God for it; kept it better, and done more good the himself. By these points seriously considered, are many by Gods grace, come to know that we are the greatest sinners in the world, sinning against God with a high hand; and so many are become thankefull to God, and humble our selues in his sight.

And soone this consideration sheweth, that there is onely one pride, that euer I could reade of, which is called *Superbia laudata*, A praise worthy pride, and that is it wherewith Saints are proud, when they are adorned with the kingly splendor of *Mosias*, then are they lift vp with a heauenly e-lauation of minde, against sinne, death, and the gates of hell; yea, against the Law of *Moses*, as it accuseth and condemneth: against the world, and prince of this worlde, *Satan*; to illustrate the Name of God the Father in his Sonne Christ, glorying that they

II. 60

they are Kings, Priests, & Lords of all. This pride is commendable in the Saints of God. Therefore the Lord saith, *Ponam te in superbiam seculorum*, I will place thee against the pride of the world.

14. The true obseruation of the evils ensuing it, are of some moment to restraints it. As those that deliuer the precepts of Navigation are more diligently to obserue the Rockes lurking vnder the Sea, and the quicke sands, and dangers, & to engraue them in their Maps and Cardes, that the Saylors may auoide them; so seeing our life is a navigation to the Port of heauen, it is fit that the Card and Map of holy Scripture, which is the rule of our navigation, bee set euer before vs, to instruct vs of the dangers, and shew vs the Rocks against which most men haue dasht their ships, and suffered shipwracke: the chiefeft of which is pride: against which so many haue been  
cast



cast away, as are numberlesse :  
the very Angels themselves, and  
*Adam* not escaping ship-wrack.  
This is the fountaine of all euill  
and ruine; for before pride goes  
destruction. This egde vnhappy  
*Absalom*, to that impudencie and  
curptude, as none of the *Barba-*  
*rians* euer did the like. This made  
*Athalie* kil all the kings seed. This  
made *Ieroboam* sell himselfe com-  
mitting sinne : so true is it, that  
hee that exalts his gate, seeketh  
destruction. Who can consider  
this, and not tremble? and who  
will not consider it, but hee that  
is blinde and foolish? It is repor-  
ted of a certain Philosopher, who  
dying, demised a great summe of  
money to him that should bee  
found most foolish; and left ano-  
ther Philosopher his executor :  
he sold out so that traualling many  
countrie, to finde out a man ex-  
ceeding all others in follie, that  
he came to *Rome*, where a Con-  
sull abusing his place, was ad-  
judged to death, & another pre-  
sently

Pro. 10  
2. Reg. 10  
2. Reg. 11  
1. Reg. 15  
Prou. 17

sently chosen, who ioyfully took it vpon him: to this man the Philosopher deliuered the Sum of money; telling him, that hee was the most foolish man that euer he found, who seeing the miserable ende of his predecessor, yet was nothing abated therewith, but takes ioyfully the succession of his place. O, how foolish then are we that liue, and see the miserable wracke that pride hath made euery where! In heauen, in Paradise, and throughout the whole world, and euery part thereof; and yet dare adventure with ioy and contentment to hoyle our sayles, and runne our soules vpon that dangerous Rocke of pride? How can any man liuing shew me a madnesse and follie semblable to this, to thinke himselfe safe, where so many haue perished, and where none euer escaped? Now the reason why so many remedies worke so little in curing this disease of the soule, is the slender thread where-

wherewith Satan spins, it making  
vs beleue it is not so grieuous a  
sinne, as it is made. For pride is  
like a subtile ayre, which (whe-  
ther we will or no) makes en-  
trance into our inwards by the  
chinkes and open places of the  
body: so doth pride slyly conuey  
it self into the soule, by the cinke  
ports of our senses: and so much  
themore, if we seeke the blasts of  
mens fauours and opinions, and  
set open the gates of our hearts  
vnto them.

But let him that will bee assu-  
red of the height of glory, which  
yet neuer any proude man atai-  
ned; ever haue in his sight, the  
hauocke and ruine that pride  
hath made: and withall labour to  
goe the way to true glory which  
Christ trode out before him;  
which is by descending to as-  
cend. For he that glories in the  
merits and passion of Christ, and  
doth follow the way of Christ: is  
much like the boy, who hauing a  
copy giuen him to write, goes  
pre-

presently to play, and when his Master comes to see what is done, there is nothing to be seene, but the Copy.

15. Nor is it a motiue of meane consequence to restraine euen a boundlesse heart: which is vsed in the wordes, out of which I framed this discourse; namely, that God resists the proud. For it is not sayd in the whole Scripture, that God resists any sinner, saue the proud. God hates sinne, prohibits sinne, curseth sinne; but no where it is saide that God resists sinne. Resistance presupposeth an assault: but wee assault God. If we buckle with him, how shall wee speed? shall not the weakest go to the walls? shall not the brasse pot breake the earthen all to peeces? If a meane aduersary doe but resist vs, wee shall finde the passage thorough the business somewhat difficult; but if God resist vs, it is impossible we should euer speed well in anything. If

we

we haue pride, no sinne shall be  
vnpunished; nor shall any vertue  
protekt vs. But if we haue shak'e  
hands with pride, no euill shall  
come neare our dwellings: but  
God will resist the proude in his  
workes, let him build his nest  
neuer so high, God will pull it  
downe. So that hee shall neuer  
haue true ioy nor peace in any  
thing.

Then let man cast off all oc-  
casions of being proud. Let not  
nobility of his race and descent  
tickle him to conceiue great  
things of himselfe: For it is true,  
that *Nobilitas generis solet parere* Gregory.  
*ignobilitatem mentis*, He may haue  
a noble descent, but an ignoble  
and base minde. Nor let any man  
stroue and look big for the great  
knowledge and wisdom hee  
hath attained; for most men  
knowe more then hee; and hee  
is ignorant of much more then  
hee knowes. And if opportunity  
and meanes be offered of rising  
to great dignities, by our friends

or other chances of the world, this should no waies lift vp our hearth: for many thousands haue had greater prosperity, that now are in disgrace, and out of minde, and the very memory of them stinkes. Nor let the flourishing dayes of our youth and strength giue vs any edge to value our selues. For as Zedekias lost his rics in not obeying the King of Babylon, so the proud be hee neuer so potent, shall bee brought to confusion, in that hee rebells against that God that made him.

*Augustine* defines sinne to be *Auersio a bono incommutabili, & conuersio ad bonum commutabile*, A turning from the vnchangeable good, & a turning to the changeable good: but pride is worse then all other sinne, for it is not onely a turning from God, but a turning against God, a making head against God, and a fighting with God. For God and the proude man can neuer agree: because God aboue all things la-  
bours

Bern.

bours to bring mans will, to be conformable to his diuine will; but the proude will not yeeld to that, but will haue God to doe what he list, and will tye Gods will to his will; and hence is it, that God resists him in all his wils and desires, and grants him nothing that is good for him.

*And giveth grace to the humble.*

**W**Ee are now come to the other two mayne Pillars of our discourse. First, to consider the nature of humilitie. Secondly, how God doth grace it: for if God did not sowe the seeds of humilitie in the hearts of his childre, to ballast this huge vessell of man-kinde, it would grow into such hostilitie against God; that scarce could they bee kept from scaling. This grace the of humility, God doth giue to his owne, to the end to make a diuision in this masse of man-kinde: that he might euer still be

O 3      resisting



resisting the proude in his anger and iustice, but gracing the humble in his loue and mercie.

Now because it is impossible to make any safe building of our saluation, except wee lay our foundation vpon this groundworke of humility, seeing, as *Augustine* saith, all other foundations are but *ruina*, not *structura*, ruines and not buildings: It will be requisite for euery Christian, that hopes for a better place then is here in this sublunarie & transitorie world, aduisedly to consider, and wisely to prepare the materials necessarie for so heauenly a worke.

The first materiall of this frame which carryes a man vp to heauen, & inuests him with a crown of glory, is to know what this is which God doth so grace, this humilitie, to which God gives such grace. This vertue and grace of humilitie is diuersly of diuers men limmed and defined; the name of it is better knowne then

then the nature, and indeede in  
this world it is but a bare name ;  
for the thing it selfe is either no  
where to be found, or els but by  
parcels to be discovered. I will  
relate what others say, and con-  
tent my selfe to haue brought  
you out sundry pictures and pee-  
ces of this admirable personage,  
to chuse which you like best.  
Thus did a learned Father disci-  
pher it: Humilitie is the disposi-  
tion and laying downe of a vaine  
opinion, which proceeds from  
the elation of a vaine esteeme of  
our selues: and in another place,  
*Humilitas est cū quis ceteros omnes*  
*seipso superiores existimat*: That is  
humilitie, when a man thinks all  
other men better, and more wor-  
thy then himselfe; according to  
the Apostles rule: Fulfill my ioy,  
that ye be like minded, hauing  
the same loue, being of one ac-  
cord, and of one iudgement: that  
nothing be done through con-  
tention or vaine glory; but that  
in meekenesse of minde, euery  
man

*Basil.*

*Phil. 2. 3,*

Aug.

Bernard.

D. Hall.

man esteeme other better then himselfe. Another holy Father describes it thus; *Quid est esse humilem? nolle in se laudari, qui in se vult laudari, superbus est; qui superbus est, non est humilis.* What is it to be humble? to be vnwilling to be praised in himselfe: he that wil be praised in himself is proud; as he that is neuer proud is humble: and who is he, but such as can truely say with the Psalmist, In the Lord shall my soule bee prayed, let the humble heare this, and reioyce. Some of the Fathers deriue this word humilitie, *ab Humis* from the earth: and say that it is a vertue, whereby a man, through a most true knowledge of himselfe, becomes vile to himselfe, and in his owne eyes. And it is called a glorious vertue, because pride seekes to be palliated and shrowded there-with, least it should wax vile, and be contemned. But I cannot omit, what a sweet & worthy Writer of our age, comments vpon an humble

humble man; calling him a valley  
sweetly planted and well water-  
red, the proude mans earth  
whereon he trampels, but secret-  
ly full of wealthy mines; more  
worth then he that walkes ouer  
the: A rich stone set in Lead: a true  
Temple of God, but built with  
a low roose. True humility then it  
is for a man to esteeme himselfe  
from the true knowledge of him-  
selfe, the least & lowest, the worst  
and wretchedest of all other men.

And then is our humility pro-  
found, when wee doe willingly  
obey our Superiours, as a point  
of necessity; our equals as a mat-  
ter of congruity and fitnessse; our  
inferiours as a thing of great per-  
fection and excellency: and  
all this wee doe when wee dis-  
esteeme our selues, and shun the  
prayes of men. This humility  
Saint Paul in his owne person  
truely represents, calling him-  
selfe a man borne out of due  
time, the least of the Apostles,  
and not worthy to be called an

1. Cor. 15.

chryſoſt.

Apoſtle. Whence wee may behold that true humility conſiſts in the recognition and acknowledgment of our ſins. Therefore is it that Saint *Peter* deſires the Lord to depart from him a ſinner: that the Publican durſt not looke vp to heauen, but cryed, Lord be mercifull to mee a ſinner: that *David* confeſſed, he had ſinned againſt the Lord: that *Manaſſes* cryed, I haue ſinned, Lord, I haue ſinned, & acknowledge my tranſgreſſions. All the godly in all ages euer acknowledging, that nothing was more acceptable to God then their humiliation before him; confeſſing themſelues to be the greateſt of ſinners.

It is obſerued, that thrife in the yeare, the wiſedome of our Church hath ordained, that theſe words ſhould be publickly read in our Church: Hee that exalts himſelfe ſhall bee humbled: to ſhew what great deſire they had to breede humility in the hearts

of Gods people. And we may truly say, that as it is read three times euery yeare, so truly humbly stands in three acts. First, in the act of the heart, by consideration of eminent defectes and wants. So that as a Father saith, We that are in the viewe of the world better then others, must in our owne hearts esteeme our selues inferiours to others. Secondly, in the speech and language we vse; for the silence of our sinnes ariseth from the pride of our hearts. Thirdly, in the workes of our hands, that we be ready to doe euen the lowest offices of piety to them that stand in neede of vs. This inward and cordiall annihilation and contempt of our selues, neither wants examples in Scriptures nor warrant. Doth not *Moses* cast downe himselfe as unfit to be the Lords messenger, because slowe of speech and slow of tongue? Doth not the Prophet the like, O Lord behold I cannot speake, for I am

*August.*

*Exod. 4.*

*Jeremy 1*

Luk. 1.

1. Cor. 15.

Rom. 12.

a child. And how doth the blessed Virgin humble her selfe, acknowledging that God had looked on the poore degree of his seruant? And for the vilipending & disesteeming of dignities and honors, the second poynt of humility, the same examples are very strong and pregnant: the blessed Apostle not challenging any more to himselfe, but that by the grace of God, he was that he was. I may adde the third poynt of humility, which is the preferring of others before our selues: a heavenly doctrine confirmed by the Apostle, that in giuing honour, one should goe before another: and exemplified by our blessed Saviour the example of examples: who though equall to God, yet tooke on him the forme of a seruant. If we be thus truly humbled, as in heart to contemne all the glittering glosings of worldly esteeme, to despise the vaine honors of the world, and to preferre every man before our selues:

in



in which things consists the substance of humility: then shall we find it true which is so often recorded; He that humbles himselfe shall be exalted; and not only shall he be exalted on earth, by receiving a greater measure of graces, every valley of humility being truly filled with the streames of grace, and every low descent having power to incline the great Maiesty of God to stoupe to it: but also in the last iudgement they shall bee exalted, and with those that followed Christ in the regeneration, (which is no other then true humility) shall sit vpon seates and iudge the twelue Tribes of Israel: The very damned spirits acknowledge them for the sonnes of God: For euen as the humble in spirit shall enioy glory on earth: so shall he not want true glory in heauen: For *Humilitas*, saith one, *nos Deo coniungit, superbia separat*, Humility linkes vs vnto God, but pride separates.

Mat. 19.

Wis. 5

Prou. 29.

That

That then is true humility, when both wee contemne glory that is cast vpon vs, and also desire from the heart, that no esteeme may be made of vs. And when we find any account to be made of vs, we feare and are inwardly sorry, lest God thereby should be dishonored, knowing that to God onely glory and honour is due.

The truly humble neuer glories of any grace, except hee can conceiue that those who heare it may thereby bee incited to glorifie God. But if any glorious thing be spoken of him, or any grace of his receiued, hee heares it with griefe of heart, and much deiection of himselfe: knowing that glory belongs to God alone, to whom & none else the Saints ascribe all glory.

The truly humble therefore compares himselfe to no sort of men, neither superiours, inferiours, nor equals: nay, he thinks no man inferiour to himselfe, he

despi-

despiseth no man at all except himselfe; and himselfe hee desires of all men to bee despised; and reioyceth vehemently when hee is despised. Such a one feares no contumely, because he affects no glory. There is a man that humbleth himselfe and his inwards are full of deceit: but hee truly humble, *Vilis vult reputari, non humilis predicari*, Desires to be despised rather then praised.

Syr. 19

Bern:

Hee that loues this grace of humility, must plant the roote of it in his heart, which is done by agnizing and confessing his own miserable frailty; not onely how vile hee is, but also how vile he maybe, nay, how vile at this instant he should be, if the goodnes of God did not strongly drawe him from sin & destruction, & defeat the temptations of Sathan intended against him, whereby hee should be exposed to the deuouring gulfe of al vicious and damned inclinations.

2. The

## 2. The kindes of humility.

**B**Ecause many falling in loue with the vertue of humility, but not following the good meanes to attaine it, doe disguise themselves in her ornaments, much desiring, at least to bee counted humble; it will bee necessary to discouer the sundry sorts of humility, that so we may distinguish the true from the false. Some diuide humility into three kindes. The first whereof they say is false, euill, and enemy vnto God. The second is good, true, and such as God requires of man. The last, is partly good, & partly euill. The vicious and false faced humility, is thought to be of three kindes. The first, is deceivable humility. The second, is defectiue humility. The third, is deiectiue and base humility. The first of these is the vizard of such counterfeits, as vnder pretence of this vertue labour to grow to  
 some

some opinion of goodnes, thereby the better to ascend to honours, offices and preferments; resembling the Fox, who feigned himselfe dead, that hee might be taken vp into the waine where the poultry was, and so prey the at his pleasure. The Scripture saith that these men do wickedly humble themselves, and such when they once get vp into the wagon of honour and high places, make hauocke of the innocent birds and vnwary vulgar; falling downe and humbling themselves, that the congregation of the poore may fall into their hands. These may well be compared to the little venemous serpent Ceraastes, which to allure the birds to come vnto it, that shee may feede on them, counterfeits herselfe to bee dead: so these hypocrites, they make a great shew of lowlinesse, but are full of the poyson of guile and auarice, and are not satisfied without both the flesh and feathers of

Psa. 9

Bern.

Syr. 19

of the poore Commons that fall into their net. These kinde of humble are thus fully described; They will be humble, but without contempt; poore, but without want; well clad, but without care; well & delicately fed, but without labour. Some they will flatter, others they will detract and defame. They are as biting as Dogges, as crafty as Foxes, as proud as Lions, as lasciuious as Beares, as rauenuous as Wolues; these will be Iudges without authority, witnesses without sight, false accusers and voide of all truth. And the Wise man will not let them passe without this remarkable note, that bowing downe themselves, their inward parts burne altogether with deceit, looking downe with their faces, and feigning themselves deafe, but before one perceiue they will hurt him. They speake peace to their neighbours, hauing warre in their hearts, and this is the humility of Foxes.

The

The second sort of vicious humility, is the defectiue humility, proceeding from pusillanimity and weakenesse of minde; who feares to speake the truth, or dares not resist the impugners of it, or inflict iust punishment vpon grosse offenders. In this behalfe wee are aduised not to be humble in our owne wisdom. For hee is not onely a betrayer of the truth, (as a holy man speaks) who passing by the truth, doth speak a lye for truth, but also hee that doth not freely pronounce the truth, when it ought freely to be professed; or doth not frankly defend the truth, when it ought frankly to be defended: for this is also a betraying of the truth. Herein are some Gouvernours both in Church & Policy much to blame, who out of weakenesse become so humble to their people, that they grow iuto contempt. For as *Cruelitas generat odium*, so *familiaritas parit contemptum*, Cruelty

Syr. 13

chrysost.

Innoc.



ty is the father of hatred, and familiarity the mother of contempt. And this is called the cowardes humility.

The Sea is noted to be of that condition, that against weak things, it is very weak, but against strong, it is very strong: and therefore in some places there is a proverbe, that the Sea is overcome of things weak, but the strongest things are overcome of the Sea: which is thus to be understood, that those fabulous, dirty, and fenny places about the Sea, are by aggregation and access of mire, sand and other things falling into them, continually enlarged, and so the Sea about such places is contracted, restrained, and as it were overcome: but the Rockie, strong and hard places, are by the Sea strongly assaulted, and by little and little so battered and eaten out, that the Sea gettes more ground there, and overcomes those rocky and puissant opponents.

nents. And so is it true, that the sea is overcome of the weake, & yet doth overcome the strong: out of which the Ruler may take a good modell for his gouernment: to be gentle and humble and louing to the humble and vertuous, and suffer such euen to overcome him: but to the stubborne and rebellious proude spirits, to extend the waues and billowes of his iustice and power, to breake downe their oppositions: euermore holding this diuine rule. *Ut odio habeantur peccata, non homines*; That mens finnes may be hated, but not the men themselves: and whatsoeuer shall be found fit to be censured and punished in any, that it be not done, *Sauientis animo, sed medicis*, with a desire of reuenge, but of healing and curing the infirmities.

There is a third kind of vicious humility, as some doe thinke, when as a man beeing punished for his sins, doth seeme to humble

Osea 7.

Lam. 2.

Lam. 5.

1. Tim. 6.

ble himselfe, such as howle vpon  
 their beds for the smart of Gods  
 scourges, but yet turne not to the  
 Lord with their hearts. Of such  
 we may reade in that neuer to be  
 forgotten Lamentation of *Jerem*  
*my*, mourning ouer the destru-  
 ction of the daughter of his peo-  
 ple: and this is called the Affes  
 humility. But to come to the se-  
 cond sort of humility, which is  
 true, approued, and by God re-  
 quired: This is a certaine vertue,  
 whereby the passion tending and  
 striving to come to great and  
 high things, is ruled with a san-  
 ctified and right reason: euen as  
 that is true magnanimity where-  
 by the passion is so ruled, that it  
 be not by desperation retracted  
 or retarded from the veruous  
 purpose it intended. And because  
 the desire of attaining vnto great  
 things, so farre as it is inordinate,  
 is the spring of all euill: for the  
 roote of all euill is couetousnesse:  
 therefore is true humility called  
 the retractive of all vices, and ac-

cor.

According to this reason, humility is the foundation of all vertues; in so much as it is generally concluded amongst the godly and learned, that as no man can make any building without a foundation, & the greater the building, the deeper must he lay his ground worke; so no man can build a resting place for his soule, without the foundation of humility. For he that would thinke he can possesse any vertue or grace, wherewith to sustaine his soule, without this humility, is like vnto him that would carry dust in his hand against the winde, which will blow it all into his eyes, and make him blind.

This humility, as in part I haue touched before, is described by the Fathers thus: That it is a certaine kinde of voluntary inclination of the mind, resting in his owne bottome, directing him to his Creatour, and arising from the viewe and consideration of his owne condition, and the

*Aug.*

*Gregory.*

*Aug.*

Gen. 18.

Bernard.

the nature of God, who made him. Or thus, it is a certaine kinde of incurvation or bowing of the knee of the minde and heart before God, with true remembrance of him: and this springs from a true survey taken of mans selfe, as *Abraham* did, I am but dust and ashes; and comparing his owne unworthinesse, with the infinite goodnesse of God towards him from the beginning. But others distinguishing this humility, into the humility of vnderstanding, and the humility of affection, doe thus expresse them to vs; 1. that the humility of the vnderstanding is that, whereby a man by the most true knowledge of himselfe, becomes vile ynto himselfe. So in his owne eyes: and the humility of affection, is that whereby a man contemnes his owne excellency. And vnto this, they referre the humility of *Saint Francis*, who being demaunded what he thought of himselfe, answered

I thinke my selfe the greatest of  
 all sinners; and because he would  
 not grow proude of any vertue,  
 he had euer one in his company,  
 that euer powred out nothing  
 but contumely and matter of  
 contempt against him. Such they  
 saw was one *Constantius Mausio-*  
*nerius*, of whom it is reported,  
 that when a Clowne had most  
 contumeliously and contemptu-  
 ously vsed him, he ran to him, im-  
 braced and kissed him, saying:  
 Thou onely art the man, who  
 hath looked vpon me with open  
 eyes. Such was *Hylarion*, who is  
 sayd to trauaile sea and land, that  
 he might become both ignoble,  
 and vnknowne, fleeing as much  
 as hee could, as well the prayses  
 and knoweldge of men. But as  
 I commend not these mens pra-  
 disse, so I approoue not *Bernards*  
 iudgemēt, in taking the humility  
 of the affection to be wel expres-  
 sed by these mens action. For be  
 it true, that *Qualis quisq; est elata*  
*cōtumelia probat*, Contumely & re-  
 proach

Gregory.

proch wil as the furnace shew the gold frō the dross, the humble frō the hypocrite and the proude: yet doth no vertue so degenerate frō his owne nature as to shunne the knowledge and societie of all men, and to labour wholly for contempt and vilitie.

Bern.

Therefore in my opinion, the same Father vpon these words of *Christ*, Learne of me that I am lowly and humble in heart, doth better expresse himselfe and the trueth, when he distinguisheth the true humilitie into humilitie of Knowledge, and humilitie of Affection. By the first we know that we are nothing, and this we learne from our selues, and our owne infirmitie: by the second, which is the humility of the heart which our Saviour calls for at our hands, we learne to trample vnder foote the glory of the world, and this we learne of him who made himselfe of no reputation, and tooke on him the forme of a seruant, being himselfe in the

Phil. 2

forme



forme of God; who being sought  
for to be crowned a king, fledde;  
but being sought to be tormen-  
ted, offered himselfe.

The first of these humilities  
we learne not of him, for it was  
not so with him as it is with vs;  
we finde our selues in truth, wor-  
thy of shame and contempt, of  
extremite and inferioritie, of pu-  
nishment & stripes; but so could  
not he find himselfe: yet all these,  
and much more did he stoupe to  
beare for our sakes: *Quia ipse vo-  
luit, non quia ipse debuit*; Because he  
would doe it for vs, not because  
he ought to doe it for vs. This I  
say he did out of the humility of  
his heart, as being humble in the  
humility which the affection of  
the heart perswaded, not which  
the discretion of trueth exhor-  
ted. The second kinde of humi-  
litie, we learne of him, and of him  
onely. So that we see there is hu-  
militie of the vnderstanding:  
which consists in the knowledge  
of the truth: & humility of the af-  
fection

fection consisting in the contempt of vanitie; both of them required of him, that will truly be Christs. Where it is worth the obseruation, that the humility of the affectiō & loue, being the act of the will, is of so profound obedience, that the man who hath it, will cheerefully in all things say vnto God: Lord what wilt thou that I doe? Or the excellency of it commeth from hence: that it is the nature of loue to triumph; and they that triumph, leade their enemies bound in chaines before them. Therefore when the will is taken with the loue of this humility, it bindes and casts downe both soule and body, and makes them obedient to the rules of humility; leading them captiue with the loue of this vertue.

And vnto this humility both Scripture and nature it selfe exhorteth. To passe over the Scripture, where euery passage hath some marke of this humility, nature

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ture it selfe doth strongly moue vs to it. For no nature is more fraile, and vile, fuller of noysome stinch, loathsome sweats, abhominating humors, fits, and endlesse labours, then the nature of man: man hauing enough in himselfe sufficiently to abate his height. How aptly in nature dothe the full eare of corne, and the bough laden with fruit teach vs this lesson? Doe not they the more fruit they beare, the more bow and stoope to the ground? And what doth that teach vs, but the more grace wee receiue, the more to humble our selues to God and man? And this is called the Doves humility.

But the third kinde of humility, which is in part good, in part euill; is a corporall demonstration of outwarde humility to please men, and not inwardly rooted in the heart: & is called a mixt humility, because not wholly ill: for that it is lesse euill to be malicious, and wicked vnder

the vayle of humility, then publicly to professe sin & iniquity.

3. *The dignity, greatnesse and excellency of Humility.*

**T**O make this grace the more familiar and better knowne vnto vs; let vs a little beholde the beauty and worth thereof, that so wee may become enamored of it. It is the ground of all vertues; and much like vnto mellow land: for as mellow ground is apt to bring forth any fruite; so the meeke and humble soule doth easily growe rich in all vertues. Yea it is the very shelter and Castle of all graces: for as fishes are in safety neare the body of the Whale; so are all vertues preserved, if they keep vnder the guard of humility, seeing it only is the preseruer and protector of all good workes and diuine graces.

It is a truth which good Diuines hold: that *Discretio est an-*

*Bern.*

*riga*

*riga virtutum*, Discretion is the guide of vertues, the moderator and orderer of all the affections. And therefore a graue writer reports, that when diuerse ancient Fathers came to *Anthony*, enquiring of him, what vertue did by a right lyne leade to perfection; that so a man might shun the snares of Sathan: hee bade euery one of them speake his opinion; one sayd, watching and sobriety; another saide, fasting and discipline; a third sayd, humble prayer; a fourth, pouerty and obedience; and another piety and mercy: but when euery one had giuen his verdict, his answer was this, that indeede all these were excellent graces, but discretion was the chiefe of them all. For whatsoeuer is done with discretion is vertue, but whatsoeuer is done without discretion is vice. And there is no way to come by this discretion, which is the manner or matter of all our actions, but humility alone; whereby we

*Cassia.*

put more confidence in the iudgments of wise men, then in our owne: neuer presuming of our owne vnderstanding and gifts.

Aug.

There is nothing in the desire of man that more strongly works with him, then to arriue at the goale of perfection, in those things wherein hee would be excellent. But this is the highest perfection of Christian religion, that by how much wee profit in this present life, by so much we thinke our selues to haue beene defectiue in our duties. For the state of this present life is truely resembled vnto a way, by which wee trauell to our Countrey: which then & not before, is perfected when wee come to our iournies end. And therefore all the time of our liues should bee *Proficiendo*, not *desciendo*, In growing to perfection, not defectiue. For the way of a righteous man shineth as a light, which shineth more and more vnto the perfect day: which shine

Prou. 4.

shine giueth such a light in his heart, that when hee is in contemplation of his best abilities, hee will see such a heape of defects and blemishes in his soule, as will make him confesse, that when hee hath done all was commanded him, yet hee was an vnprofitable seruant. For *Qui Deo placere desiderat, necesse est ut sibi displiceat*, Hee that would please God, must of necessity displease himselfe; as the good *Centurion*, *Abraham*, *Moses*, & all the faithfull haue giuen vs liuely examples. Therefore if wee desire to growe vp into him which is the head, that is, Christ, and vnto the measure of the age of the fullnesse of Christ, wee must striue to displease our selues. *Semper tibi displiceat quod es, si vis peruenire ad id quod non es*, Let that which thou art euer displease thee, that thou mayest attaine vnto that which thou art not. But if our labour bee to please our selues, then surely we shall displease our

Luk.17.

Bern.

Mat.8

Gen.18.

Exod.3

Aug.



God: for there is no greater falling from God, then by pleasing of our selues; seeing thereby we doe no other, but set vppe our selues for a God to be adored of our selues.

Amongst the rest of humilities dignities, this is not the least, that all those things whereby wee maintaine peace with men, are deriued from it; and the wise haue obserued that all peace betwixt man and man ariseth from these three.

The first, is humility it selfe: and because there is so little of this golden myne in the world, therefore is it that there is so little peace amongst men. And amongst the excellencies of humility, wherein it exceeds all morall vertues, this is one, and one aboue all other, that it alone can dwell with its contrary. A chaste person cannot conuerse with those that are carnall, a sober with the dissolute, nor a valiant man with a coward. Onely

hee

hee that is truly humble, will  
conuerse peaceably with the  
most proud and ambitious men  
lining. And the reason is, for  
that hee findes in his society the  
thing that he desires; namely,  
to bee contemned and despised:  
and by that meanes there is a lo-  
uing peace, seeing euery of them  
hath what hee most desireth, the  
proud honour and reuerence of  
the humble, and the humble con-  
tempt and despite of the proud:  
which is the thing that both of  
them seekes. A true glasse here-  
of was that holy King, who was  
at peace with those that hated  
him.

Psalm 119

The second meanes to attaine  
peace amongst men, is the iust  
ballance of equity, without  
which there can be no peace, ei-  
ther in any Common-wealth, or  
in any common Society of men:  
and this is a dutie so familiar to  
the humble, that rather then hee  
will sayle herein, hee will giue  
to euery man more then in pro-  
portion

portion of iustice hee can challenge. And therefore giues hee not only to euery mā that which in right is his owne, but euen that which in true construction is proper to himselfe. For how well stored of graces soeuer hee bee, yet doth hee repute euery man more worthy of esteem then himselfe.

The third meanes to maintain peace, is a wise and commendable silence, patiently enduring contumelies & reproaches, without returning any bitter answer. What dissentions and deadly quarrels doe arise from wordes, is seene euery where: seeing one shall scarce finde any perturbation or garboyle in the Policy or Church, that hath not either taken his rise, or encrease from this flame of impatient answeres. For this cause the wise King aduiseeth not to answer a foole according to his foolishnesse, lest wee become like him. And wee reade that good King *Ezekias* would not

Pro. 26

Is. 36

not

not suffer any to answer blasphemous *Rabshekah*, lest they should further incense him. And this was the reason that mooued that singular seruant of God, King *Dauid*, to keep silence, euen from good wordes; albeit it was a grieſe vnto him to doe it: he did not onely not render euill words for euill, but euen kept himſelfe from modeſt replies and iuſtifications of himſelfe; to the end that peace might not be broken: and this alſo is very proper vnto the humble, for what can any man caſt in the teeth of him that is truly humbled, which can once mooue him from the ſweete contentment hee takes in being deſpiſed? What burden can be layd on him, but he will beare rather then loſe his patience? For woe to them that haue loſt patience, what will they doe when the Lord ſhall viſite them? It is a true ſaying, *Qualis quiſque eſt, illata contumelia probat*, Contumely and reproach caſt

Pſa. 39

Syr. 2

Ang.

cast on a man, will easily discover of what spirit hee is. Now it is the humble mans desire to bee reproached and despised, and therefore nothing burdensome to him: but to a man not indued with an humble spirit, euery crosse worde giues him a deepe wound, as hee thinks, and hee is not at ease till he haue had some satisfactiō. Then what a blessing is this humility? what a Iustice of peace is it, that can keepe peace with all men; peace that is so lowely and fruitfull a vertue, that without it no company of men or Cōmon-wealth can stand? Humility can adresse it selfe to all the humours of men, it can square it selfe to all the sizes of men: it will measure iustly to euery man, neuer offending any by detaining their right from them: it is wisely silent, and silently wise, without giuing offence to any, and patiently taking all offences done to it. So that if you aske mee what is that which

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which maintaines peace amongst men, nay, what is the true and onely way to life eternall: I wil answer, thou shalt finde no other but that which Christ found: that is, humility: and if thou ask mee againe, I will say humility: and if thou aske mee the third time, I will say humility. So that want humility, and want both peace with men, and also peace with God.

Aug.

For no grace or vertue can thrive in mans heart without it. Can any thing growe without a roote? or can any building stand without a foundation? But humility is *Origo virtutum*, The spring of all vertues: and therefore impossible for any grace to grow in that heart, that takes not his life from this roote: as on the contrary, that vertue doth onely sprout, which constantly persecuers in this roote. For, *Cum omne peccatū deposueris, superest vt sis pius & compatiens; quid enim est mihi carere sceleribus & non esse mitis & mansuetus?*

Greg.

Ambr.

*thus?* When thou shalt haue cast off all vices, it remaines that thou bee pious and compassionate; for what is it to be rid of thy sinnes, if withall thou be not lowly and meeke? This is the lesson our Sauour would haue vs learne of him, as if hee onely could reade this Lecture vnto vs: and withall giue power to put it in practice.

And indeede, hee alone and none else can doe it: meekenesse and lowlinesse of minde beeing not onely from his grace, but also a true Character and marke of Gods sheepe. For as the sheepe is a gentle and harmelesse beaſt, patiently suffering whatſoeuer is done vnto it, not opening its mouth againſt ſuch as wrong it, not defending it ſelf with hornes as the Vnicorne, nor with teeth as the Wolfe, nor with pawes as the Lyon, nor with heeles as the Horſe, nor with venome as the Viper, nor yet with clamours & cryes as the Swine; but patient-

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suffering aduersity, and all kinde  
of iniurie and contumely, for  
Christs sake: after that most ex-  
cellent example of our Sauour,  
who being brought as a sheepe  
to the slaughter, and as a sheepe  
before the shearer, was dumbe  
and opened not his mouth: who  
herein left vs an example to fol-  
lowe his steps: who when hee  
was reuiled, reuiled not againe,  
when hee suffered, yet threatned  
not, but committed it to him  
that iudgeth righteously. This  
doth the holy Ghost aduise his  
children to doe: blesse them that  
persecute you, blesse I say, but  
cuse not. This albeit a taske  
most hard, yet the humble can  
doe it: for they consider him  
that endured such speaking a-  
gainst of sinners, and therefore  
are not wearied or faint in their  
mindes. From which considera-  
tion, it pleaseth God so to streng-  
then

Is. 53

1. Pet. 2

Heb. 12

Gregor.

then them, that they reioyce they are counted worthy to suffer any thing for Christs sake: This being true, that *Sipassio Christi ad memoriam renocetur, nihil adeo durum est quod non aequo animo toleretur.* If the passion of Christ bee duly considered, there is nothing so grievous that may not in very good part be taken and suffered.

Luk. 5.

Of such esteeme was humility with Saint *Peter*, that he beganne the comencement of his Apostleship with it, saying, Lord go from me for I am a sinfull man: herein making a good foundation for a great building; for hee that will ascend must beginne below. *Peter* saith, hee is vnworthy of Christs society, & Christ calls him happy, Blessed art thou *Simon* the sonne of *Ionah*. *David* said, that he was of the least Tribe, but yet God made him king of *Israel*. The Baptist said, he was not worthy to vnloose the latchet of Christs shoe: yet would Christ bee baptized of him. The blessed Virgin

Ioh. 1.

Virgin said, Behold the hand-  
maide of the Lord; but he said,  
Blessed art thou amongst wo-  
men. John said, I am not a Pro-  
phet, but Christ said, more then  
a Prophet: The Publican said,  
I am not worthy of the lowest  
place in thy house: but Christ  
said, he went home iustified; the  
Centurion said, I am not worthy  
thou shouldest enter vnder my  
roofe; but Christ said, I haue not  
found such Faith in *Israel*. Behold  
how true the diuine promise is, He  
that humbles himselfe, shall bee  
exalted. I may not here omitte  
the sweete song of an ancient di-  
uine Father of our Church, to this  
purpose grauely penned:

Luk. i.

Ansel.

*Paruulus esto vide, mentis deponere  
tumorem.*

*Porta Dei nullum, qui timet,  
arcta, capit.*

*Non vilis vestis, non te locus vlti-  
mus angat.*

*Sape tui stultos ordinis ista ma-  
nent.*

Sed

*Sed si nos sanè sapimus, si vera  
fatemur;*

*Aggreditur virtus ardua, dura  
probat.*

*Qui sibi vilescit, qui se nihil esti-  
mat esse,*

*Et timet, & Mundi labilis alia  
fugit:*

*Hic est & sapiens, & caloproxi-  
mus iste.*

*See thou be small in thy owne fight,  
cast downe thy swelling minde:  
The straite and narrow gate of God,  
leaves all that swells, behinde.  
Griue not at vesture vile, or place,  
thats lowest of them all:  
Often the foolcs of thy owne ranke,  
their hearts with such things gall.  
If wise wee will our selues approue,  
confessing what is true,  
Vertue doth set on matters hard,  
and such things doth pursue.  
He that is vile in his owne eyes,  
setting himselfe at naught,  
And feares and flies the lofty States,  
wherewith vaine world is fraught:*

*This*

This is the man who God counts wise,  
this man Heauen hath caught.

And indeede where can wee  
finde any sparke of true wisdom,  
but in the booke of humilitie? It  
can accommodate it selfe to all  
sorts of men without offence;  
which is the highest poynt of  
wisdom: in friendship it is  
most gracious, in violences, &  
wrongs, it is idle: amongst  
friends, it is pleasant; amongst e-  
nemies officious and dutifull: It  
neyther extorts seruice, nor re-  
quires flattery.

Humility is so neere a kin vn-  
to vs, so like vs, so fit for vs, that  
she needes no long wooing. We  
haue no refuge but this; shee of  
all other vertues most truely be-  
longs to vs, and is such of whom  
wee may haue greatest parts. O-  
ther vertues doe lend vs their  
shadowes, but she comes in per-  
son. Without this the rest are  
not, because they are all despoyl-  
ed of their excellent natures by  
an ouerweaning opinion. But  
because

because wee like that best, which  
wee iudge best for body & soule,  
lest the body should crie like a  
childe if it haue not part with his  
fellow. Let vs know it adorne  
both body and Soule. For first,  
wee shall finde in it a beauty: no  
nature likes the taste of pride in  
another, but presently makes  
their owne imperfection a Iudge  
of anothers infirmity in the same:  
by which it appeares, that how-  
beit we hide it and so seeme to  
cherish it in ourselues; yet by our  
opinion of others, wee iudge  
pride a vile companion. Yet is no  
beauty without this, any thing  
lesse then deformitie. This sweet-  
ens both the beauty of behavi-  
our, and beauty of the body: and  
makes admiration giue enuy the  
check. But as it is a beauty, so  
secondly it is a helpe. The assi-  
stance of it confronts all contra-  
ry dangers. Pride hath neuer a-  
ny safeguard to wayte on it, for  
it is a vice contrary to all natures.  
No other vice, but may haue the  
ayde

oyde of gaine or of satisfying  
some humor; but pride deuou-  
ring all things to vphold it selfe,  
destroyes both loue and hope,  
& is voyde of all sence, it kills all  
succours, and multiplies foes. But  
humility makes friends, & infee-  
bles foes: and therefore a vertue of  
the greatest helpe & assistance of  
all others. But her best vertue is,  
thirdly, preservation. For beau-  
ty is but a colour and lasts not;  
want may bee helpt, and haue  
neede againe; but preservation  
loseth no friend, and humility  
is the author of it. For in what  
storme soeuer a man is, he may  
know what hee is, nothing can  
alter him; all fortunes are one;  
disasters & infelicities may stick  
on the body, but not on the  
minde. Thus is humility the  
cause of preservation. For to  
preserve, is not to lose. She lo-  
seth not, but in losses becomes a  
great gainer, making the minde  
of man most constant and free.

It was wont to be sayde, that  
things



things rare are very deare: but I know not how it commeth to passe, that albeit this vertue of humility be most rare, yet is it reputed most vile, and none will take it vp. This may happen, & so I iudge it, by looking at the glasse of others faults and infirmities, but winking at our owne: and so becomming wise to others, but fooles to our selues. And I wonder much by what reason a man can loue himselfe, seeing the minde doth not discern it selfe, nor the eye see it selfe: why should not I then much rather stand to another mans iudgment of me, and so be humbled, then trust my owne soothing opinion of my selfe, and so be blinded? I know it will trouble the best learned to translate any vertue out of wordes into deeds and actions: but much more troublesome, to doe so with humility: and the reason is, for that all vertue is in a language that man vnderstands not, but by the  
in-

interpretation of the senses :  
not; their interpretation is cor-  
rupt, and that makes men thinke  
all those good things lost, which  
haue not the eyes for man to wit-  
nesse. Therefore wee must neuer  
trust the iudgement of sense, in  
things heauenly : And so shall  
wee bee sure, that no good  
thing or humble seruice shall be  
lost, because it hath the eye of  
God for witnesse.

O poore, yet rich humilitie;  
& thence rich with God, whence  
thou seest thy selfe poore with  
thy selfe; and because in that po-  
uerty, thou possessest all things  
else: therefore art thou of all  
vertues most potent surely. The  
most ancient and ambitious ad-  
versary, the exercised foe, most  
crafty, and withall potent by his  
innumerable multitudes and ar-  
mies of deceits, thou alone doest  
overcome and vanquish. All the  
stormes of the world raging, all  
the enemies of Gods elect bar-  
king and belching out the dead-  
ly

Mat. 5.

ly finnes of their malice, thou remainest quiet. And because thou wholly trustest in God, thou nothing fearest death; and thence it is, that thou climest to Heauen, when it seemeth thou art cast downe to Hell; and thence ouercommest all aduersaries, when thou seemest to bee vanquished of them. Therefore no maruaile that our Sauour hath assured vnto thee, the kingdome of Heauen: Blessed are the poore in spirit, for theirs is the kingdome of Heauen.

This most true vnainted face of Humilitie, that wee may the better behold, let vs know, that from it alone is deriued our happinesse, euen as our Sauour deriues all his beatitudes and felicities in that place. For it is not only the true beatitude it selfe, but also the beginning and foundation of all the rest. So that none of the rest of those blessednesses whereof Christ speaks in that Sermon, can be had, if that  
bee

be wanting: and that being had, all the rest will follow. The first steppe then of this heauenly ladder, is pouerty of the spirit, to which Christ Iesus hath assured the kingdome of Heauen, which he wil neuer faile to make good. This pouerty of the spirit is no other thing then this humilitie of which wee speake: so that it may by all right clayme the kingdome of Heauen, and can by no meanes misse it; for there is but one rule by which all the Saints of God haue come to glory and felicity, and that is fully conteyned in those eight beatitudes in the Gospell, or rather those seauen vertues, for the eight is rather a probation and triall of vertue, then vertue it selfe. Now wee all doe seeke the kingdome of Heauen: for there onely is our felicity and happinesse. And what saith the Lord? Blessed are the poore in spirit, for theirs is the kingdome of Heauen: this then is plaine, that if wee will be

Q<sup>2</sup> heires

Mat. 5.

heyres of this kingdome; we must bee poore in spirit, that is to say, humble. Whereby I vnderstand, that all may haue this kingdome, that can bee humble ; and all may bee humble, that can tell how to prize such a kingdome: for there is such a price set on it, as may bee common to all, impossible to none ; but such as will none of it, and are in that respect awanting to themselues.

In getting of temporall things the rich haue the greater power, because the price thereof is in their hands, and the meanes to attaine them more ready then with the poore ; but in acquiring eternall things it is farre otherwise : for there is such a rate set of them, and such a price put into euery mans hand, as is in euery mans power, that vseth the means and resists not the working of Gods spirit in his heart ; and that is, the pouerty of the spirit ; which is no other thing then humility, and who can say, that he cannot  
be

bee humble, if hee will but make restraint to his carnall will? And what part of nature in this whole Vniuerse, nay in Man himselfe, who is the little World, but doth sufficiently teach and perswade man humility?

The consideration of this blessed promise to the poore in spirit, is of much vse to commend the singular dignity of humilitie. For if Christ had said, blessed are the rich and honourable, then no poore could haue beene saued; and the rich would haue waxed proud, and trodden downe the poore; seeing they doe already contemne them that are heyres of that kingdome, and of whom they must obtaine that kingdome; for they must make them friends of the wicked Mammon, that when they sayle themselues, these may receiue them into euerlasting habitations. Nor did hee say simply, blessed are the poore, else no rich could haue beene saued, but the poore only; when

Q3

other-

otherwise wee see, that there be rich whom a good life commends, and many poore whom an ill life condemnes. But blessed are the poore in spirit, so tempering the measure of vertue, that it should bee obuious and easy to all sorts, whilst the rich might bee poore in spirit, and so attaine the kingdome : and yet the pouerty of the poore should not profit him, except hee were poore in spirit too.

Now this pouerty of the spirit is a certaine vertue that comprehends a wiling vndergoing of pouerty & want of esteem, & the loue of it with humilitie : as may appeare by the contrary. For as Lords of riches, and couetous persons, are not poore in spirit, albeit they be in great pouerty; so those tumidous swelling spirits, who seeme to themselues to bee something, whereas indeede they are nothing, cannot bee called poore in spirit. Therefore the true pouerty of the spirit, which hath



hath the kingdome of Heauen  
intayled to it, containes both the  
loue of pouerty, and want of e-  
steeme, with humility ioyned to-  
gether. For hee that is poore in  
spirit, that is little and vile in his  
owne eyes, not reputing himse-  
lf any thing, nor desiring to be of o-  
thers reputed; nor trusting in his  
owne powers or any thing that  
belongs to him, because he alto-  
gether is displeased with himself,  
doth not desire honors, thinks  
not himse-  
lf worthy of the, seeks  
not offices nor riches, nor desires  
to be seene and applauded, but  
rather to be silenced, because he  
seemes to himse-  
lf to be nothing.  
But the spirits of the proud pur-  
sue honours and riches, seeke for  
the glory and pleasure of this  
World, and to haue the fame and  
reputation due to their places,  
riches and preferments. There-  
fore wee may see plainly, that po-  
uerty of the spirit consists in the  
diffidence and distrust of our  
owne powers, in contempt of

earthly things, yea in contempt of a mans selfe, and all the excellencies that are in him.

If any will diligently obserue, hee may finde that this pouerty of the spirit cōsists in these three, according to the three faculties of the soule. First, in humility, according to the reasonable power of the soule, taking humility as *Bernard* doth, for that vertue which truth begets in vs: or for that whereby a man thorough a most certaine knowledge of himselfe, becomes vile, and disreputes himselfe. Secondly, in diffidence of his owne strength, according to the irascible power of the soule. Thirdly, in contempt of all temporall things which seemes to belong to that concupiscible power of the soule, vnder which part is containned that kinde of humility which is the contempt of our owne proper excellency. But we may say, with *Bernard*, that the pouerty of the spirit consists in these

these two; humility of spirit, & abdication and renouncing of all transitory things. So that it is true pouerty of the spirit to acknowledge that we haue no dominion either ouer our selues, or in any thing that seemes to bee ours, but onely the administration and disposition of them, according to the will of God: and that God alone is of all things the true Lord and owner. This pouerty hath his abiding in the spirit it selfe, and hee that hath this pouerty of spirit, is altogether without any propriety of any thing; being but the Steward & dispenser of Gods blessings bestowed on him.

There are three sorts of men, which are neuer accounted poor, albeit they possesse nothing at all. The first of them, is hee that is elected to some great dignity. The second, is hee that hath laid vp much riches in a safe place. The third, is hee that is heire to a Kingdome: and these three are

Iam. 2

found in those that are poore in spirit. For hath not God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome, which hee promised to them that loue him? Where we see first, the election of God. Secondly, the riches of faith. And thirdly, the inheritance of heaven, assured & promised to the poore. Yet are not all poore, but those poore in spirit blessed.

But here let none thinke that I approue the vowed and voluntary pouerty of the Papists, which they from the opinion of *Bernard*, call the pouerty of the spirit; but indeede is not so. For they say, that the pouerty of the spirit is a voluntary pouerty with a spirituall intention, or spirituall desire, for the onely good pleasure of God, and saluation of soules. Whereas the pouerty of the spirit is no vow of voluntary pouerty; but an acknowledg-  
ment from the very soule, that

of

of our selues, as of our selues, we can doe nothing that is good; confessing our selues to bee miserable sinners, nay, a masse of sin; sinne it selfe: the curse it selfe, misery it selfe, nothing it selfe; and not onely most vnworthie of glory, but euen of the least drop of that grace and mercy so dearely purchased for vs: yet in the midst of this annihilation of our selues, know that Christ came to saue sinners, and therefore doe humble our selues to receiue this grace from him.

Besides, voluntary pouerty hath no praise at all with God. For many Philosophers left great riches, that beeing thereby the more free from worldly cares, they might the more freely give themselves to the studie of Philosophie: *Et nolebant* (as one saith) *seu su abundare terreno, ut abundarent suo*. They would not abound with any earthly thoughts, to the ende they might abound in their owne thoughts. But these are

are discerned by our Sauiour, saying, that The poore in spirit are blessed.

To cleare this point the better, wee must conceiue that there are three distinct kindes of poor. The first, are such as deserue punishment. The second, such as are acceptable to God. The third, which doe neither of both. Of the first sort there are three kinds. The first, is wicked poore, who being poore referre not their pouerty to God, nor beare it patiently for his sake; but are querulous, impatient, ignorant, neglecting to know the way of the Lord, and the iudgement of their God. The second sort are worse, who are so wrapt in some kinde of sinne, that it quite takes away the benefit of pouertie: as when notwithstanding their pouerty, yet they be proude, vaine-glorious and presumptuous. The third sort, is worst of all: for of the gift of pouerty which should humble them, they murmur against God.

Ier. 5

Syr. 10

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God, and so turne a wholesome blessing giuen of God to acquire saluation with, to a noysome weapon wherewith to kill themselves: and therefore from the same ground whence they shold bee stirred vp to thankfulnessse, they take occasion to impugne and blaspheme God. And this is that which the Wise man saith, *Syr. 13* that pouerty is ill in the mouth of the vngodly. The first of these are very foolish, in losing the profit of pouerty and patience. The second, more foolish, because by pride and vaine-glory, they infect the good of pouerty. The third, most foolish; in not giuing to the author of this gift thanks and praise, but in steed thereof, contumely and ingratitude.

The second sort of poore, are those acceptable to God, and by him rewarded; and those stand in a three-folde difference. The first of them are good. The second better. The third best of all. The first, is of them that beare pouer-



pouerry patiently. The second, of them that bear it ioyfully. The best, is of them that contemne all temporall things for Gods sake, and suffering pouerry willingly, subduing all things vnto them.

But the third sort of poore, are such as doe neither deserue punishment, nor are acceptable to God: because they doe not cast away the burden of riches & cares of the world for Gods sake, but for the knowledge and study of Philosophy: which yet they referre not to God, but to some priuate end. Some contemne riches, and honours, not for Gods sake, or the saluation of their soules, but lest they should bee afflicted with the cares of them. Such was *Diogenes*, who laying his money at his head, and the theefe being busie to steal it from him, was so troubled with the keeping of it, that hee could not sleepe; and therefore throwing the money at the theefe, saide, *Tolle miser, & utcumque me sine dormire,*

more, Take it to thee wretch, so that thou suffer mee to take my rest. But leauing these ; they are blessed poore, who either voluntarily embrace pouerty and want for Gods cause , forsaking and contemning all temporal things, leauing fit and necessary entertainments for their callings and places, that they may the more freely giue themselves to diuine contemplation , or else doe subdue all temporall things vnder their power . And this is the first of all the beatitudes & happineses, the perfection of them that will follow Christ, and the foundation of all spirituall building. For as pride and presumption containe in them all other vices ; so doth this all other vertues.

That the glory of this humility and pouerty of the spirit may the better appeare, let vs compare it a little with the contrary hereof, pride. The haughty spirit, because hee trusts in himselfe, hee neuer humbles himselfe to God;

God; hee doth not reuerence God, or pray vnto him from the heart: he submits himselfe in nothing to his neighbour, and sometimes is content to take losse both in body and soule, rather then take counsaile of another, lest hee should seeme lesse then hee is in his owne conceit. Hee will giue lawes to all, and bee respected of all: what hee saith must not bee contemned, but holden as an Oracle: in euery thing hee will bee seene; and speake many things, lest hee should seeme to be ignorant of any thing. Hence ariseth a Sea of mischief: As first, boasting. And if he thinks any thing done to him, which hee thinkes ought not; hence secondly, rancor, anger and wrath, breeds in his heart. And albeit iniury by it selfe be neuer pleasing to the humble, (for it is iniustice to what man soeuer it be done) yet it displeaseth the proud onely herein, because it is done to himselfe:

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for if it were done to any other, hee neuer respects it, nay, he rather reioyceth at it; for by the oppression of others, they become the more glorious. And hence thirdly, springs enuy. Besides, hee ambitiously couets honours, and worldly preferments, by which hee desirs to seeme great: whence ariseth fourthly, avarice and ambition. Hee consumes inordinately, for his desire is to seeme magnificent and liberal. And hence fifthly luxurie, & other vices breake forth, and so it comes to passe, that hee is neither gentle, mercifull, nor peaceable to his neighbours; neither yet laments his sinnes, for hee is blinde, and thinkes all wel done; and if hee thinke it not well, yet hee thinkes it will not bee imputed to him: hee feares nothing, and therefore laments not for anything: hee neuer thirsts after righteousness and cleanness of heart.

On the contrary, the poore in spirit,

spirit, neuer thinke well of themselves, they still feare they doe euill in the sight of God; they thinke their sinnes are exceeding great, therefore they cast downe themselves before God and man. Nor doe they despise or iudge any man, because they thinke none more vnworthy and vile then themselves. Also, honors, offices and places of greatnesse they shunne, as eyther not fit for them, or they for it. In all iniuries they are patient, because they belecue that iustly they doe deserve as much as man can lay vpon them. They doe not set their hearts vpon temporal things, because they thinke not themselves in any such place as if any thing were due vnto them.

This pouerty of spirit makes them gentle and amiable to their neighbours, mournfull to God, whose greatnesse and iustnesse they compare with their owne vilenesse, peaceable to all, mercifull to the needy, thirsting af-

ter

our righteousness, cleane in heart, and of all vertues euer most studious. But that we may a little better blazon the rootes and linkes both of vertues and vices, to see how they are linked together; let vs consider, that seeing God is within vs, nay neerer vnto vs then wee are to our selues, what is the cause that wee feele him not? Surely because his grace cannot worke in vs. Why cannot his grace worke in vs? For that wee doe not with an humble heart, deuoutly and inwardly desire it. Why doe wee not with an humble heart desire it? Because wee loue not God with all our hearts and soules. Why doe wee not loue God with all our hearts? Because wee know him not. Why doe wee not know him. Because wee are not known to our selues. Why doe wee not know our selues? Because wee dissemble with our selues, and do not attend and obserue ourselues. Why doe we dissemble with our selues

selues? Because the eye of our vnderstanding is blinded. Why is the eye of our vnderstanding blinded? Because it is full of the dust and filth of things that passe by vs, namely, the inordinate loue and delight wee take in our selues, the world, the creatures, and our owne flesh. Why is the eye of our vnderstanding so darkened with these thinges? Because wee will not die to sinne, shake off sensualitie, and turne to God with all our hearts. And therefore the light of the diuine grace doth not work in vs effectually, to the begetting of this pouerty of spirit. And thus are we come frō whence we descended, that without pouerty of spirit & true humility there is no roome for any grace in vs, nor any passage to true glory.

But on the contrary consider the chaine of vertues and graces of the spirit, how by little and little, and by degrees they begin to kindle in the children of God.

For



For whosoever doe desire to bee  
indued, and inlightned, with the  
light of true grace, and the beams  
of discretion from aboue, must  
shunne and contemne the loue,  
delight, and wisdom of the  
World and the flesh. Because  
looke how much heavenly dis-  
cretion and iudgement wee haue  
obteyned, so much in denying of  
our selues we loue the crosses and  
wants, and thwarts of the world,  
and such things as are bitter to a  
carnall man. How much wee loue  
those bitter morsels which the  
world offers vs, so much only we  
obey the goodwill of God. How  
much wee are obedient to the  
blessed will of God, so much we  
reioyce in the peace of conscience  
and serenity and cheerefulnesse of  
heart. How much inward peace  
and purity of conscience we pos-  
sesse, so much is our sence truly  
wise and our vnderstanding pure.  
How much our sence is wise, and  
our vnderstanding pure, so much  
doe we know our God. How  
much

much we haue of the knowledge of our God, so much do we stand in his feare. How much as wee walke in a chaste feare before him, so much are we indued and filled with the loue of him. How much wee loue our God, so much doe we obserue his doctrine and precepts. How much wee keepe his precepts, so much we shun sins. How much we abstaine from sinning, so much wee remaine with our selues. How much we abide with our selues, so much wee know our selues. How much we profit in the knowledge of our selues, so much wee despise our selues. How much wee despise our selues, so much are wee from ambition and desire of honor, and all other worldly things. How much we couet not honor and other things of this World, so much haue wee gotten of the poerty of the spirit. How much I can willingly be poore, so much I abstaine from the searching and sighing after the things I want.  
How

How much we temper our selues  
from complaints, for the wants of  
this world, so much are wee pa-  
tient: how much wee haue of  
experience, so much haue we of hu-  
mility. How much humility wee  
haue, so much wee restraine our  
selues from the contempt of such  
as despise vs. How much we are  
from concerning any man, so  
much haue wee of the pouerty of  
the spirit. How much wee are  
poore in spirit, so much are wee  
voyde of our owne proper will.  
How much we want of our own  
proper will, so much wee onely  
will that which God wils. How  
much wee onely will that which  
God wils, so much God wills  
that which wee will: and so are  
we illuminated in our hearts, and  
made one spirit with God.

But that we may come to this  
excellent perfection, it is requi-  
red that there be in vs an expedite  
and naked abstraction from the  
loue of all created things. For  
surely man is composed of time  
and

and eternity; therefore by how much as his heart and affection doth more cleave to temporall things, and rests in them, by so much is hee more elonged and distanced from eternall things: which doe then seeme lesse vnto him, as things farre off seeme lesse to him that looks at them. Nor can hee that is in loue with the things of this life, euer come to true peace, but is rather blinded, waxeth colde in the loue of God; and is made insatiable and vnstable together with the instable things, to which hee turned himselfe. Therefore those that desire to bee absolued and deliuered frō all vicious defects, must first discharge themselues from the loue and affections of all created and transitory things: for hardly will the loue of God, and the loue of temporall things dwell together; seeing the loue of God is a fire consuming all temporall things, and making a vacuity and emptinesse in a man,

for

for it selfe. Therefore desertion  
and forsaking all tēporall things,  
is the onely entrance and gate  
to eternall and heavenly things.  
And so we see that this pouerty  
of the spirit and true humility is  
not onely the foundation of all  
vertues and graces, but also the  
assurance of all glory.

To hope then, where humili-  
ty wants, that the spirit of God  
and his sauing graces will be in-  
fused, is as presumptuous, as it  
is ridiculous. For, God resists the  
proud, and giues grace onely to  
the humble. Vpon whom shall  
I rest saith the Lord, euen vpon  
him that is humble and trem-  
bleth at my word. Therefore it  
is the first condition, the first step  
of receiuing the spirit of God,  
to be humble.

It is true, that humility hath  
all vices enemy to it. For it is e-  
vident, that humility detests the  
excellency and pride of the mind,  
it blusheth at boasting speeches,  
it flees all singularity of manners

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and

and ostentation. It persecutes & puts out a doores all animosity, frowardnesse, disobedience, contention, obstinacy, and the like. It gladly sustaines corrections, shuns the prayses of men: excuseth not ies owne vices and defects, affects not the fauour of men, desires not to be knowne, but rather loues to bee reputed vile.

This is the pouerty of the spirit, the resignation of our wills and desires, which hath this great prerogatiue annexed vnto it, to bee the onely owner of the kingdome of heauen. And indeede the poore in spirit acquire the kingdome with great facility, for they are contemners of the world and haue it vnder their feete, and so are aboue the world. And humility is as the key of the kingdome, against which there is no shutting or locking will serue; it is the very doore that Christ hath knockt open. Therefore eare for the humble to get the king-

kingdome, that are aboue all the world, and haue so effectuell a key. And for many good reasons is the kingdome of heauen humilites. First, for the capacity, seeing hee onely in the present is capable of grace, which the swelling floud of pride repels. And therefore the holy Ghost saith, God giues grace to the humble, because those onely that are capable of grace, shall be made capable of gloiy. Secondly, in respect of his fidelity. For he that is faithfull in little, shall bee made ruler ouer much, and shall enter into his Maisters ioy. And surely hee is a faithfull seruant, as one saith, that of that infinite glory of his Lord (which albeit not passing from him: yet passeth by him) suffers nothing to cleaue to his fingers. Thirdly, in respect of the vicissitude. For humility receiues God into it selfe, therefore shall hee bee receiued into the kingdom. Fourthly, the kingdome of heauen is theirs by

Mat. 21.

Bernard.

Pro. 29

Syr. 3



1. Reg. 2

*Bern.*

Mat. 19

*Bern.*

1. Pet. 5

right of promise. For the kingdome is promised alike to Martyres, and the poore in spirit: but in suffering for Christ, without all delay the kingdome shall be receiued. For whosoever forsakes house, or lands, or father, or mother, &c. for his sake, shall haue an hundred folde more, and the kingdome of heauen withall. And the reason that is giuen, why the same promise of the kingdome is made as wel to the poor in spirit, as to Martyrs, and such as suffer for Christ, is because pouerty of the spirit is a kinde of martyrdom.

Now this pouerty of the spirit is the fruites of the feare of God, in a double respect. First, in respect of humility, because the feare of God breedes humility, no otherwise then that (as wee see) those doe vse to stoupe, that are in feare of the sword, or some such thing about them. Therefore the holy Ghost saith, Humble your selues vnder the mighty

mighty hand of God. Secondly, in respect of the abdication, casting away and disesteeming of temporall things, & such as may hinder their course; as wee see those doe, that when the storme ariseth at Sea, and lieth too heavy upon them, doe cast out of the ship those things for which they made their voyage.

This most gracious soueraigne of all vertues, humility, the most wise and ancient Philosophers knewe not, as Saint *Augustine* confesseth. This water of the humble confession of our sinnes, this water of humiliation of hart, this wholesome water of life, casting it selfe away, presuming nothing of it selfe, attributing nothing proudly to his owne self; this water is found in none of the riuers of the alients: not in that of the Epecureans, not in the Stoicks, not in the Manicheans, not in the Platonists. Nay, where the best precepts for manners & discipline are found, there is not

Io. 14

this of humility once named. The reason is, for that this way to heaven is onely taught by Iesus Christ, who is the way, the truth and life; who being most high, yet became most humble of all other. For what other thing taught hee, humbling himselfe to the basest condition on earth, who was Lord of heaven and earth? What other things taught hee, paying the debt hee did not owe, to deliuer vs from the debt that wee owed, and were not able to pay? What other thing taught hee, who was baptized, albeit not borne in sinne, and was crucified, albeit committed no sin: what other thing taught hee but this humility? Therefore is it most truly sayd; that he who saith hee remains in Christ, ought euen so to walke, as hee hath walked.

1. Ioh. 2

Wee know then that this was his walke, because he began his most heauenly sermons in the mount with : Blessed are the  
poore

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Iesus  
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re the  
poore

poore in spirit : of which a Father  
saith, *Sine omnia controuersia humi-*  
*les intelligimus* ; Out of all doubt,  
we vnderstand, The humble. Be-  
sides, our Sauour professeth him-  
selfe a teacher of humility and  
meekenesse only. Learne of me  
that I am humble and meek. This  
made the godly Father cry out ;  
Are all the treasures of wisdom  
and knowledge that are hid in  
thee, reduced to this one poynt  
of humilitie ? And must we needs  
learne this of thee as a great mar-  
ger, namely that thou art humble,  
and meeke in heart. Is it so great  
a thing to be little ? that vnlesse  
it bee done of thee that art so  
great, it cannot at all bee learned ?  
Surely euen so it is : For other-  
wise no man can finde rest to his  
soule, vnlesse that vnquiet swel-  
ling bee digested, whereby it  
seemed to it selfe to bee great,  
when in it selfe indeede it was  
not sound.

Hence the ancient Fathers  
made humilitie the proper and

Aug.

Mat. ix.

August.

Tert.

Cyp.

Baf.  
Ans'r.

Jer.

primary vertue of all Christians, one saying : Nothing is more deere to God then Humilitie, nothing more acceptible then modesty. Another said, that it was the first entrance of Religion, as the first entrance of Christ into the World; that whosoever will liue godly, ought to thinke humbly of himselfe, and not presume to walke in things that are too high for him. Humilitie was euer the foundation of all sanctity. Some called it the most safe treasure of all vertues, and as it were a certayne kinde of life of all his members : the very head of all vertues, which doth no otherwise feede & cherish the whole body of our actions, then the head doth the members of the body. Some call it the conseruer and keeper of all vertues, nothing making vs so acceptible to God & man as it. Seeing those that are for the desert of life most highly to bee valued, are by the humbleness of their mindes, most

con-

contemptible in their own eyes.  
 Nay there are some, that thinke  
 no vertue can bee, except it haue  
 humility for companion. He that  
 layes this foundation aright, may  
 rayse his house to any height. It  
 is an unconquerable Tower, it  
 maintaynes and supports all the  
 building, not suffering it to be cast  
 downe, eyther by violence of  
 windes, rage of waters, or fury  
 of spirits, but is as vnaccessible  
 and inuincible as an Adamant.  
 There is nothing more potent. It  
 is stronger then the rocke, more  
 solid then the Adamant, and pla-  
 ceth vs in more securitie, then  
 Cities, Towers, or Walles can  
 doe; and is higher then all the  
 diuels imaginations and deu-  
 ces. One commends it thus: that  
 as the worthy Rhetoritian being  
 asked what was the chiefeft  
 thing in eloquence, answered,  
 Pronunciation, and being thrice  
 asked, did still answer the same;  
 so of all the precepts of Christian  
 Religion, if you aske neuer so of-

*cbryf.*

*aug.*

ten which is chiefest : this is still your answer, Humility is chiefe of all. And indeede how great is humilitie? only to teach which truely, that which beyond all estimation was great, became little euen to the suffering of death, and infinite bitter taunts besides. What is more rich then Humility, what is more pretious? saith holy *Bernard* : seeing by it the kingdom of Heauen was purchased; and diuine grace obtrayned.

*Ber.*

*Gregor.*

*Ber.*

Moreover the manifold admonitions both in Scriptures and Fathers doe not a little set forth the dignitie of it.: to bee in an high place, and not to think highly of our selues, but to consent to the humble, nothing is more deer to God, more rare amongst men: It is a wonder that in the hearts of men that are in a high fortune, there should be found an humble fancy. It is no great thing in a low fortune, to finde a lowlie minde; but to finde humilitie among

mongst



mongst men of honor, is a great  
and rare grace, and therefore if  
we consider the qualitie of their  
condition, Humility in mighty  
men, is a rare and mighty vertue.  
Those that were to receiue fur-  
ther advancement, our Saviour  
tels vs, Sate downe in the lowest  
place; not in the middest, nor  
vpper end: and wee know that  
the doore of Heauen is low. I am  
the doore, saith Christ: and none  
was euer lower or lowlier then  
hee. And how low or lowly so-  
euer we are, this lownesse or low-  
liness is not to bee feared, but  
the least presumption is not only  
horride, but againe and againe to  
bee feared. Therefore compare  
not thy selfe to any man: not to  
those greater, nor to lesser;  
not to equall, not to any, not to  
one.

The examples of Humilitie do  
something adorne the head of it.  
The chiefe whereof was Christ  
himselſe, who may serue for all,  
and vnto all that are cyther pre-  
sent

*Greg.*

*Luk. 14.*

*Io. 10.*

Aug.

sent on to come. To stirre vs vp  
 vnto this, all the Fathers haue di-  
 ligently tuned their sweetest per-  
 swasions. Walke, saith one, by  
 Christs humility, that thou maist  
 come to his eternitie: Christ God  
 is our Country whither wee goe,  
 the man Christ is the way, by  
 which wee must goe, vnto him  
 we goe, and by him we goe; what  
 neede wee stare to wander out of  
 the way? Do you thinke that the  
 wisdom of God would say,  
 learne of mee how I made the  
 Heauens and the Starres? No,  
 but first, how I am humble and  
 meeke. Wilt thou ascend to the  
 height of God, first descend to  
 the humilitie of God. And be-  
 cause all true humilitie is to be  
 learned out of the example of  
 Christ, let vs take a view of the  
 seuerall passages of his humility,  
 and let vs doe this from a serious  
 desire of profiting by it, lest that  
 great God bee without cause and  
 in vaine made man to vs wormes.  
 For the medicine of mans pride

is Christs humility, saith that lear-  
ned Father: And man may blush  
to become proud, seeing God  
himselfe was made humble. It is  
an intollerable peece of pride and  
impudency, that where Maiefty  
made it selfe of no reputation,  
there a poore worne should swell  
and grow proude: therefore be-  
hold, hee doth not say, learne of  
mee to make the world, to rayse  
the dead, giue sight to the blind,  
and the like, but learne of mee,  
that I am humble and lowly in  
Heart. Hee would not teach  
what himselfe was not, he would  
not command what himselfe did  
not.

First then for example of Hum-  
ility, he made choyce of an hum-  
ble and poore mother, of so  
meane an estate, that, as some Fa-  
thers haue written, shee liued by  
her needle and distaffe, scarce ha-  
ving one coate, and that not Ad-  
*ornamentum Corporis, sed ad tegu-*  
*mentum nuditatis*, Not to adorne  
her Body, but couer her naked-  
nesse

Aug.

Ber.

Ier.

chrys.

Luke 1.

Luke 2.

Beda.

Greg.

nesse, such as the wife of a Carpenter, but hardly bested, could reach vnto. This, she in some sort witnessed of her selfe; He hath looked vpon the poore degree of his hand-maide. But besides, was he not borne in an humble and base house an Inne? And in the basest roome of the House a stable? and in that stable, was not the Asses prouender, and that most immaculate Body both entertained alike in a manger? What humbler, I may say baser robes then ragges and clouts could he be couered withall? I cannot here forget the obseruation of our learned countreyman, vpon this place, that Christ was borne in an Inne, which was in a common high way, and not in his parents house, to signifie mystically vnto vs, that his incarnation was made the way by which the sonnes of God are brought to the Countrey where they shall enjoy Truth and Life. To which purpose, another Father saith,

Nas-

Nasci-  
nobis m-  
Christi-  
Inne, t-  
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was lai-  
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shall b-  
the chi-  
cratch-  
and he-  
Iesus-  
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nor, th-  
more-  
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nous,  
As it f-  
follow-  
sing a-  
rent i-  
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Th

*Nascitur Christus in diuersorio, ut  
nobis mansionem faceret in Cælo.*

Christ was borne in a common  
Inne, that he might prepare vs a  
mansion in Heauen. And as hee  
was laide in the manger, so was  
he lapt in homely clouts. This  
shall be a signe, you shall find  
the childe swaddled and laid in a  
cratch. And indeede these rags  
and homely entertainements of  
Iesus are for a signe, against  
which many do and shall speake;  
and we cannot but acknowledge  
that this our high priest Iesus was  
cloathed with filthy garments  
when Sathan resisted him. But  
in a conflict who is it that knows  
not, that an Iron brest-plate is of  
more vse then a linnen Garment,  
although that be more burde-  
nous, and this more honorable?  
As it shall be when the members  
follow their head Christ, and shall  
sing a ioyfull Carrol, Thou hast  
rent in peeces my sack-cloath  
and compassed me with ioy.

Thirdly we may easily find our

Sa-

Luke 2.

Zach. 3.

Sauour in a most humble bed, a manger, farre from gilding and imbrodery. He whose seat was in Heauen, was contayned in the narrownesse of a hard and homely manger. He that is the bread of life was laid in a cratch, as the foode of beasts; what an admirable streightnesse and humble pilgrimage did he vndergoe, that sustained the whole World euen from the beginning? What penury did he vndertake, and in it beautified and graced himselfe? If he list, when he came into the world he might haue moued the whole Orbs of the Heauens, and shaken the foundation of the Earth; he might haue sent out thunders and lightning to the astonishment and ruine of the whole World: but these he did not. For he came not to destroy, but to saue. Therefore he laboured euen from the beginning to tread downe mans pride, which was the cause that he could not be found of the proud.

Fourth.

Fourthly, his garments were as humble as the rest: for no better then clouts, not silke, nor silver. Hee that cloathes the whole world, in most admirable diaperd and bespangled garments, is swarhed in coarse and homely clouts. And why is this, but that his children might receive the best garment? His hands and feete by whom all things were made, were fast bound and knit together, and why were they so? But that our hands might bee loose to good workes, and our feete directed into the way of peace? So that the humility of our Saviour is a signe of saluation, which is opposite to pride, by which death is overcome. For by pride we fell in our first parents, from the claime of saluation, therefore was it needfull that by humility wee should be restored againe: and without it we could not.

Firly wee may reckon it amongst his humilities that hee com-

Luk. 15

Beda.



commended the diuulging of his birth, to a few base shepheards, to be proclaimed to the world. Where those that seeke honour and glory, take a cleane contrarie course, procuring men of reputation to bee first acquainted with the things that makes for their advancement, despising the vnworthy vulgar, as vnfit to celebrate their prayses. If the Angels had declined these ragged Messengers, and sought after the glorious things of this worlde, they might euery where haue found Altars decked with gold, and walles adorned with most rich and costly hangings. But if it had beene so, why did they rather appeare to the keepers of sheepe, then the Kings of the earth, or the Priests of the temple? Surely to shew the humility of him that was sent to saue the world, and therein to be an example of humility to ys. Nor can wee say, but that it was a true note of humility, to be sub-

iect

ject to *Ioseph* and *Mary*, himselfe  
being the Sonne of God, and  
Lord of the world. For we must  
not thinke it was a subiection of  
necessiity, but of humility, and  
that for our example, which may  
well appeare vnto vs, by consi-  
dering these foure words; *Quis?*  
*Quibus? Deus, Hominibus,* Who  
is this that is subiect? And to  
whom is hee subiect? God is he  
that is subiect, and man it is to  
whom hee is subiect. And there-  
fore no subiection of necessity,  
but of humility.

And what an humble socie-  
tie and company of attendants  
and followers did hee choose?  
were they not a company of poor  
fisher-men? did hee choose any  
Kings, or wise Senators, or elo-  
quent Oratours to blazon his  
glory? and withall wee see that  
when hee would be baptised, &  
so sanctifie that holy Sacrament  
to his Church, he made no choice  
of the chiefe Priests, or any emi-  
nent person to doe that office vn-  
to

Luke 2.

*Ambr.*

*Bernard.*

Bern.

Mat. 3

Io. 6

Chrysost.

to him : but submitted the action to *Iohn Baptist*, a man of no outward glory in the world. Whereupon a deuout Father comments thus vpon our Sauours speech to *Iohn* : Let bee now, for so it becometh vs to fulfill all righteousness : euen so sayde hee, it becometh, that he who ouercame all men in sublimity and eminency, might ouercome all men in humility : euen so it became him to fulfill all righteousness : that is, the highest degree of humility. We may see the like argument of his humility, in hiding himselfe when hee was sought to bee made a King, for surely to this purpose did he flee when they sought to crowne him, that hee might instruct vs to contemne the dignities of the world, and in this world to bee humbled, that in the world to come wee might be exalted.

May wee not also account it an humility, for the Sauour of the world, to wash the feete of

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piety,  
friend  
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But  
humili  
death.

his poore Disciples? Where are they that despise their fellow servants? where are they that thirst after honours? The Lord of heauen washeth the feete of him that betrayed him, and dost thou that art but clay, dust and ashes, extoll thy selfe? And as he stooped to doe these seruile offices, so hee disdayned not to ride vpon an Asse; wherein what els can wee consider but his humility, seeing hee gettes not vp on a fiery Courser, gloriously bedecked with trappings and Caparisons, is not accompanied with glittering swords and other armes and ensignes of honour. But what? Without any saddle, or fit ornament to ride on; greene bowes being strewed in his way, a testimony of his peace, sitting vpon an Asse, the friend of peace and tranquillity.

But aboue all, that part of his humility, wherein hee suffered death, and that the most slanderous

Mat. 21

rous

rous death of the Crosse, for sinners and enemies to him, is the most remarkeable: for I cannot tell what greater bottome of humility can be fallen into, then this, ioyning there-with that of his Incarnation, and participation of mans mortality, making himselfe subiect to the temptations of Sathan, to the mockery of the people, the spittings, bōds, stripes, whippes, and most bitter railings of the wicked: so that the lesse he shewed himselfe to be in his humanity, the greater he made himselfe to be in his goodnesse; and by how much as he became more vile and humble for vs, so much ought we to hold him more deare vnto vs.

Mar. 9. 10

And was not our Sauour humble also in his Circumcision? was he not humble in his Practise, taking little children vnto him, and shewing that he that receiued a little childe in his name receiued him; and that whosoever would be greatest amongst them should be

for sin- their seruant? Was hee not  
a, is the ble in his preaching, seeing  
cannot e neuer fought his owne glory,  
e of hu re his Fathers that sent him?  
, then and what shall wee say of that  
a that of great worke of doing miracles?  
icipati and he not shew as great humili-  
making ty therein, when as he comman-  
mptati ded that they should tell it no  
nockery body, lest any thing should bee  
s, bōds, tribured vnto him, as if that he  
st bitter were desirous of vaine glorie?

so that If withall, humility be a sweet  
selfe to smelling sauour to God, then a-  
greater boue all other things it deserues  
e in his commendations: but euen as the  
much as Spikenard is commended for en-  
l hum- tertaining the king with his sweet  
t we to smell, which yet is a very little  
vs. herbe: so humility is most grate-  
r hum- full to the king of heauen; as aro-  
n? was matical spices whē they are pou-  
tise, ta- ded, smell sweet, so all the seruice  
im, and of man, when it is broken and  
eiuēd a bruised with humilitie, is plea-  
ceiuēd sing in the sight of God, Humi-  
would lity doth answer the hard questi-  
should on which Christ demaundeth of  
be the

Io. 14.

loh. 6

Io. 17.

Io. 6

Matth. 8

Cantic. 3.

Cantic. 4.

Luk. 1

Iudg. 9.

Ilay 66.

Syr. 35.

1. King. 21.

2. Chro. 12

the world: Who is she that cometh vp out of the wilderness like Pillars of smoake perfumed with myrrhe and incense, with all the Spices of the Merchants?

This is Humilitie, it is like the sweet South winde, that bloweth vpon the garden, and makes the Spices thereof flow forth: so where that is, there breathes the holy Spirit of God; and how can it be other, but that hee should breath vpon it, with the sweet blasts of his mouth, who graciously beholdes and respects it, with the mercifull beames of his eyes? Yea, he so beholds it, that he heares the prayers of the humble, for their prayers pierce the clouds: it is so strong with God, that oft (euen when the wicked humble themselues to God) hee turneth from his fierce wrath; as we read in *Achab*, and in *Rehoboam*, and the people of Israel, God sparing the one and succouring the other vpon the humbling of themselues: and euen as the wise

King



King saith, that a soft answer  
 smothereth anger, so the humility  
 of the sinner being the sweet and  
 still voyce of the sinner, miti-  
 gates the wrath of God.

Pro.15

This manner of pleasing God  
 by humility, is common to all  
 sorts of people, Jewes, Gentiles,  
 and Christians. Thus the Jewes  
 were advised to pacifie Gods  
 wrath: Gird thee with sackcloth  
 & wallow thy selfe in the ashes,  
 make lamentation and bitter  
 mourning as for thine only son.  
 Thus did *Iob* labour to please  
 God, abhorring himselfe and re-  
 penting in sackcloth and ashes.  
 Thus did *Judith* falling on her  
 face, and putting ashes on her  
 head. Thus did the King of *Ni-  
 nive*, and his people, diuert the  
 judgement of God pronounced  
 against them. Thus did *David*  
 smite the wrath of God when  
 hee had numbred the people. So  
 that great is the power of humi-  
 lity with God. For as the Lion  
 tearerth in peeces the beasts that

Ier.6

Iob.42.

Iud.9

Ion.3

2.Sam.24

S

make

2.Reg.1  
If.38  
Ion.3

make resistance, but those that submit and cast downe themselves, escape vnhurt; so doth God breake in sunder the haughty designes of the proud, sending them empty away, but remits many offences vpon the meeke acknowledgement of the humble. And it doth not onely stay the hand of God, but it seems to haue power with God, to reuoke his sentence already gone out: as wee see in *Ahab*, *Ezekias*, and the *Ninuites*. *Ahab* shall not come downe from his bed: *Ezekias* must die and not liue: the *Ninuites* within forty dayes must bee destroyed. Yet vpon their humiliation, God is pleased to stay execution, after the sentence was out. How like is true humility to a cunning wrastler, who casts downe himselfe to ouercome him at variance with him? so doth the humble seeme to haue power to ouercome God, by casting himselfe at his feet.

And to make humility of bet-

ter

ter acceptance with vs: God is  
 pleased to aduance the humble e-  
 uen in this life. Was not *Saul*  
 when hee hid himselfe lest they  
 should make him King, annoyn-  
 ted King of *Judah*? Was not *Da-*  
*uid* taken from keeping of sheep,  
 and made *Sauls* successor? Who  
 am I sayd *Moses*, that I should  
 goe and bring the children of *Is-*  
*rael* out of *Egypt*? and yet God  
 wrought such wonders by him,  
 as neuer were greater done, and  
 made him ruler ouer his people  
*Israel*. The same wee may say of  
*Gedeon*, who was taken from the  
 threshing of wheate, to deliuer  
 the *Israelites* out of the hands of  
*Midian*. The Prophet *Jeremy*  
 confesseth himselfe to be a childe,  
 and vnable to speake; yet saith  
 the Lord, this day haue I sette  
 thee ouer the Nations, and ouer  
 Kingdomes, to pluck vp & root  
 our, to destroy and throw down,  
 to builde and to plant. Thus is  
 that of the holy man made good,  
 that God sets vppe on high them

1.Sam.10

1.Sam.16

Exod.3

Iud.6

Ier.1

Iob5

that be lowe, that the sorrowfull may bee exalted to saluation.

As the coyne that drawes downe the ballance, is sent into the treasury, & the other reiected; so is the humble lowly man accepted of God, and the proude cast out of his sight. *Elisha* fills onely empty vessels, and so God poures grace into the soule empty of all humane presumption. Hee that trusts to his owne merits, and vnder-proppes himselfe with his owne workes, can neuer haue a showre of grace distill into his heart, for his heart is full, and grace can finde no room to abide in. For as nature suffers no *vacuum* or emptinesse, but fills it with one body, as another is out; so grace suffers no humillity, but presently, poures it selfe into it. Therefore as wee see a vessell that is stoupt takes vp water, euen so humility drawes vp grace into it. So that when others are cast down, then shal the humble say, I am lift vp, for God shal saue the

Iob 22.

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the humble person. For before glory, goeth lowlineffe. Hence it is, that our Sauour saith of little children, that of such is the kingdome of Heauen; and, he that humbles himselfe shall be exalted. Hence is that of our Sauour, Feare not little flock, for it is my Fathers pleasure to giue you a kingdome, vnto such shall God say, Friend sit vp higher, for except ye bee as little children, ye cannot enter into the kingdom of Heauen.

By all which is euident, that God doth most specially respect the seruice of the humble. Euen the Altar gaue vs a representation of it, for as the Altar was commanded, to be made hollow that it might receiue the fire, the wood and the sacrifice; so must the heart of man be hollowed and voide of all high conceites, that it may receiue the fire of Gods spirit, the wood of holy words, and the sacrifices of holy examples; which it cannot doe, if not hum-

Pro. 18

Luk. 18

Luk. 8

Luk. 12

Luke 14.

Mat. 18.

Exod. 27.

Is. 26.

1. Cor. 3.

ble. For without humility no Sacrifice is acceptable to God. For as euery mans works are more worthy, so must they seeme vnto himselfe to be most vnworthy, and the reason why Humility is so gracious with God, is, because it is most faithfull and deuout vnto him; for it neuer vsurps any thing that is Gods. This is the voice of Humility: Thou Lord hast done all our workes for vs; and this: What hast thou that thou hast not receiued?

What is there in the World that doth not commend Humility vnto vs? Doth not the little Violet, that sweete messenger of the Spring, which is one of the least, but first and sweetest flours tell vs that humilitie is the first grace that proclaimes a spring of Gods mercies to vs? You haue seene the sweete singing Nightingale and other chirping quiresters, whose wings doe mount them vp to the heauens, and their

traynes

traynes guides all their course :  
firstly representeing the sweetest sin-  
ger of all vertues humility, whose  
mouth carrols out the prayes of  
God, with the one wing of di-  
vine contemplation mounting  
vp to Heauen, and the other fly-  
ing from the earth ; the due re-  
membrance of death and iudge-  
ment, seruing as a trayne to di-  
rect the whole course of his Life.  
The little glimmering starres  
seeme to vs little, yet the least of  
them is greater then the whole  
Earth. So is the grace of humi-  
lity of small account, but more  
worth then the world besides.

Some haue compared humili-  
ty to diuerse pretious stones, as  
the Amethyst, the Iasper, the Sa-  
phire, the Onix. For as the A-  
methyst is said to repress drun-  
kenesse and breede sobriety, so  
humility beats downe the fumes  
of windy conceits. For the proud  
man is as one drunke that knows  
not himselfe. And as the Iasper  
expels phantasmes and dreames;



Syr. 24.

1. Sam. 17

So humility puts away all desire of transitory things, which indeede are but dreames. And as the Saphire heales tumours and swellings, so humility cures anger. And as the Onix makes valiant, so humility makes a man unconquerable, and valiant to fight against Sathan. And even as *David* being little, preuailed against a Beare and a Lion, and *Goliath*, & therefore was exalted to great dignity: so humility overcomes the diuell, the world, and the flesh. and shall neuer misse his due recompence of exaltation.

The Romans painted humility in the forme of a seruing-man, wearing black garments, his head hanging downe, and a staffe in his hand, to represent the foure good conditions of humility. The first is, he euer thinkes himselfe a vile vnworthy Person, albeit most iust and noble. As *David* did, accounting himselfe but a dead Dog, and a flea, when *Saul* per-

perfect  
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persecuted him : this the picture  
expressed by hanging downe the  
head. Secondly, he euer thinks  
himselfe an exile, and that in con-  
science he must euer be ready to  
runne the waies of Gods com-  
mandements, as the Prophet *Da-*  
*uid* sheweth: I am content to doe  
thy will, yea thy Law is within  
my heart. This was expressed by  
the staffe in his hand, as being  
ready to walke at euery coman-  
dement of God. The third is, that  
knowing and heartily repenting  
his sinnes, he stands a farre off as  
not worthy to lift vp his eyes to  
Heauen, and for that cause the  
picture had black garments. The  
last condition, is, to know that  
himselfe euen by all right was  
created to serue others in all  
things their neede requires, and  
his ability will reach to; so our  
Saviour though Lord of all, yet  
came to serue, and left vs an ex-  
ample by washing his Disciples  
feete. And this the picture ex-  
pressed by being like a seruing-

*Psal. 40.*

man : whose whole life and service is for the benefite of others. And thus were the excellent conditions of humility commended to the world, euen by those who had it not in the Catalogue of their vertues. ;

*The necessity and profit of  
Humility.*

**I** Might well bee confined to speake of the profit of this vertue, seeing the excellency thereof hath beene so largely handled, were it not that there rests so much yet to be opened as seemeth most necessary for consideration ; first therefore in generall, and then in particular we will suruey the principall benefits arising from humility.

It is a thing granted, that nothing is comparable to heavenly wisecome, if then this vertue bee the parent of that wisedom : the doore by which it entreth our soules, we can not but easily see, the in-

infinite benefit of it. Now the wise king assureth, that only with the lowly is wisdom found. And our Saviour, that faithfull witness that cannot lie, tells vs, that God hath hid the mysteries of the Gospel from the wise, and men of vnderstanding, and opened them vnto babes: and presently inferres in the same place: *Learn of me, that I am meeke and lowly in heart, and you shall finde rest to your soules; By which is playne that none can come to the knowledge of God in Christ, without this Humility. This truth is such, as that it enforceth euen the heathens led by the light of nature to acknowledge it. Therefore when Alexander desired to conferre with Didimus a wise man of the Bragmans: he told Alexander, Praesto est Deus tibi dare sapientiam, sed non habes ubi recipias: God is ready to bestow wisdom on thee, but thou hast nothing to receiue it in.*

It is Gregories similitude: that

as

Prou. II

Math. II.

Ptolomy.

Beda.

Gregy.

as the apple of the eye, if it be blacke sees clearely, but if the whole eye be white, it sees nothing: so they who acknowledge themselves to be poore and wretched sinners, do obtaine the knowledge of inward wisdom; but those that attribute the brightnesse of wisdom, and knowledge to themselves, are excluded from the light of heavenly knowledge. Therefore most true is that of the wise Father, *Inter sapientes sapientior est qui humilior existit.* Amongst wise men, he is the wisest, who is humblest. For Humility is the greatest part of wisdom, or rather it is all wisdom: and as one truly: it is *Clavis scientia.* The key of knowledge: As the first folly that euer was, was the pride of the Heart, so the first knowledge that euer any shall haue to bring him to Christ, shall be the humility of the Heart. By how much as the blessed Virgin was more humble, by so much received

ceiued thee a more profound knowledge of Christ. For euen as water runs from the high hills into the lowe valleis, and makes them fat: so doe the streames of grace slide from the mountaines of pride into the sweete lowe soyles of humility.

If wee seeke for a way that will leade vs aright: one tels vs that good is the way of humility; for by it truth is inquired, charity acquired, and the generations of wisdom received. If charity bee hurt, onely humility can heale her. For *Sola humilitas laepest reparatio charitatis*, Onely humility repayres all breaches of charity. If wee seeke for grace, it is not onely a grace, but the most admirable vessell of graces. For the more that is put into it, the more it receiues; when any grace is giuen to it, a wonder it is to see, it encreaseth as the graces doe, and still makes roome for more grace. It in some sort strives with the bounty of God, hauing

Bernard.

Ber.

hauing euer room to receiue more for as it receiues more, so it doth acknowledge it selfe more empty & vnworthy; & so euacuats it selfe that it may be more capable. For he that is truly humble, reputes not himselfe humble enough, and therefore still is prepared to receiue more grace.

Syr.18

Luk.17

It is a strange thing that light should not bee diminished when it is consumed: yet such is humility: for to it doth that of the Wise man agree. When a man hath done his best, hee must begin againe. So humility when it hath done all things, hath done nothing: That of our Sauour, is his posie: When I haue done all that was commanded mee, yet am I an vnprofitable seruant faith humility. Wee all knowe that great burdens doe much weaken the bearers, yet such is the nature of humility, that by the greatnes of the burdens it growes stronger. For he accounts all the blessings of God vnto him, but a burden



burden, yet beleeueth that hee is much obliged vnto God for the. Whence it is, that by them hee is made more humble, as the bough of the tree is pressed down to the ground by the burden of the fruit. And so the greater the burden is, the stronger is humility.

There is no such thing againe in the world, as is humility; for it is inliued by death, enriched by debt, and increased by losse: and the reason is, for that it is the Nurse of loue; so that whatsoever befallles the humble man, still his loue continues & increaseth. No man is safe, but hee that swimmes in this bottome. For beeing *in imo*, in the bottome, *Non habet unde cadat*, Hee cannot fall any lower. Besides, it preserues all wee haue in safetie, by hiding it. For all that we doe is but cast away, except it bee carefully kept in humility. Humility must vsheer, accompany, and attend all our actions; else

Aug.

else whilest we reioyce of any good we haue done, pride comes and takes all out of our hands.

Gregory.

Wonderfull is the power of humility; it triumphes ouer the diuell and all his temptations, as *Dauid* did ouer *Goliath*. It is true that one saith, So many darts doth *Sathan* throwe at vs, as he doth with temptations afflict vs: but we also throwe darts at him, when confessing our sinnes, wee humbly answer. Therefore one being demanded why men were so vexed of the diuell, answered, because they haue cast away their weapons, pouerty of spirit, humility and patience. *Solus vincitur*, saith a Father, *qui de se præsūmit*, *solus vincit qui de se non præsūmit*. Hee is onely overcome that presumes of himselfe, and onely ouercomes, that presumes not of himselfe: and therefore he ouercomes because God fights in him. For the truly humble attributes the whole glory of the victory to God, and so by consequent

Aug.

quent puts the battell vpon  
 God. And his must needs bee  
 the fight, who hath the glory of  
 the victory. And there is no great  
 matter if the humble bee not o-  
 uercome, for hee is stronger by  
 his wound, and more valiant by  
 his infirmity. When I am weak,  
 then am I strong. Be-  
 sides, hee is so small and slender  
 an enemy, that Sathan for his  
 life cannot lay any hands on him;  
 therefore not easily ouercome.  
 And euen as *Nebuchadnezzar*  
 drawing the net of captiuitie tho-  
 rough *Indea*, tooke the noble,  
 and mighty, and carried them  
 into captiuitie, letting the poore  
 and miserable escape: so Sathan  
 surpriseth the great and proude  
 persons, but the humble are left  
 as a prey not fit for him.

But the greatest conquest and  
 victory, is that of a mans selfe,  
 and that is archieued by humility  
 alone. For who is the true com-  
 mander of mans heart? Is it not  
 humility, which can make it de-

2. Cor. 12

2. Reg. 25

ny

Gregory.

ny all his owne affections and desires, and settle them onely & alone in the will of God? Therefore one saith he more is, astonished at *Dauids* dancing, then at *Dauids* fighting: for in fighting he ouercame but his enemy, but in dancing hee ouercame himselfe. Besides that it ouercomes our selues: it is also so peaceable, that it holdes no contradiction with those most opposite to it. There is nothing more contrary to humility then pride, yet can humility liue at peace with him: one proud man cannot endure another, there is no peace amongst them: the swelling of the one stings the swelling of the other. Geometritians say, that two Sphæricall and round bodies cannot touch one another, but in *puncto*, even in the pricke or point of a pinne. And so they may one prick another, but cannot rightly bee applyed one to another. But a concaue or hollow body may receiue a round body

ions and body within it. So it is of two  
onely & proud persons, they can neuer  
? There bee applyed together but in pun-  
astonish, the one to pricke the other:  
en at Dauid, but the humble is like the hol-  
ghing be low body, hee can receiue the  
y, but in proud into his conuersation with  
himselfe peace.

comes our The wisdome of humility is  
faceable, worth the noting: which wee  
adiction may obserue in the diuision of  
te to it the world with pride. Where, in  
contrary the eyes of the worlde, pride  
yer can hath indeede left her nothing,  
th him: playd the Ingrosser, the Tyrant  
duce a and Vsurper: but in truth it is  
ace 2 not so. For beholde the diuision  
g of the betwixt pride and humility.  
the o- Pride hath chosen the things  
, that without, humility the things  
nd bo- within. And therefore one glos-  
other, seth on the place; He that comes  
pricke to mee, I cast not forth; that it  
o they is for the proud to bee cast out,  
ut can- who hath nothing in the inward  
one ro good, neither heere, nor in the  
r hol- world to come. Therefore that  
round is the humble mans song alone:

Our

*Gloss. Ord.*

*loh. 6.*

Sen.

our reioycing is the testimony of a good conscience; so shewing himself to be the only wise man, whose custome is, *Omne bonum intra se terminare*, To haue all that is good to end within himselfe. And the humble is that wise man that hath enclosed the heavenly Commons from pride: leauing him nothing but the earth for his share. Hence it is that pride looketh after the goodly trappings, the rich saddle and bridle, letting humility take the horse.

Bernard.

This foolish choyce of the proud, made a deuout Father thus in his meditation to cry out; O peruersity and horrible abusion of the sonnes of *Adam*, who albeit to descend bee most easie, and to ascend most difficult, yet lightly ascend, and with great difficulty and constraint descend.

It is no small glory that humility gaines; whence euen pride, the enemy of it, is desirous to palliate and shroud it selfe vnder the

the robes of humility. For otherwise, if pride should appeare in his owne garments, it would be very vile, euen to him that stands most affected to it. This is the *Bonus fundus*, The good ground, on which whosoever builds, makes a temple fit for the Lord: This is that *Nihil* on which the worlde was founded: this is the roote of all vertues, without which no grace springs in the heart. As the tree takes roote downward, to the end it may growe vp to heauen; so is it with humility. This is the way to heauē, & there is no other besides it: he that climbs otherwise, doth rather fall then climb. Euen Christ himselfe, when by the nature of his diuinity, hee would not ascend any higher then himselfe, seeing nothing is aboue God, yet by descending he found how he might increase. This humility is the conduit pipe driving the floud of graces into mans soule. And hence was it, that

Iob. 26



Iud. 7

that in the fullnes of the time of Christs comming, those floods of grace, were so long time deferred because as yet, the water condensation was not found out; that is the humilitie of the virgin *Mary*. This pipe the diuell seekes to destroy. As *Holofernes* stopt vp the fountaines of the *Bethulians*.

That Humility is about the cloudes, may appeare, in that it is neere to the Highest. For God is neere to them of a contrite heart. So that the same, that the violet is amongst flower, the frankincense amongst sweete things, the balsamum amongst pretious things, amongst pearles the diamond, & amongst mettals Gold; the same is humility amongst the vertues. It is the cinnamon amongst spices: the muske that recouers the smell that is lost: the amethyst expelling drunkenness, the Iasper putting away all fancies, the saphire healing swellings, the onix making inuincible, the diamond making gracious, the

balsa

the time of affliction that seeks the bottom,  
 floods and keepes from corruption:  
 deferre what may in shew or by a  
 condempnation be ascribed to these  
 s the benefit of the benefit and helpe  
 of the body, the same and much  
 more may iustly be attributed to  
 Humility, in the behalfe of the  
 Soule. For it alone supplies the  
 defects of all other good things.  
 To this purpose is that sweete  
 meditation of that holy man. We  
 have no right with the Lord, be-  
 cause in many things we sinne all:  
 nor can we deceiue him. For he  
 knows the secrets of the heart,  
 Nor can we resist his power, be-  
 cause hee is omnipotent: What  
 then rests for vs to doe, but with  
 our mind to fly to the remedies  
 of Humility, by it to supply what-  
 soeuer wee shall in other things  
 want? And not only it supplies  
 what we want: but besides, with-  
 out it, all other good things are  
 either good nor pleasing vnto  
 God. I dare be bold to speake it,  
 saith the same Father, that say-  
 ther

*Bern.*

ther the virginity of *Mary* without humility had euer been pleasing to God. Therefore great is the vertue of Humility, without obtaining of which not only vertue is no vertue, but also breakes out into open pride and rebellion against God and man.

*Boman.*

And here it shall not be from the purpose to acquaint you with the meditation of a learned man, which doth singularly commend Humility vnto vs : and the ground of it consists in these three, first in that Humility is a short Ladder of deuotion and piety, if you will ascend. Secondly, a short Schoole of perfection, if you will learne. And thirdly, a short way of saluation if you will trauele. So that herein is briefly contained all that belongs to deuotion, perfection and saluation, first concerning the Ladder ; as in that we may obserue three things first, the two extreames and ends of it: the toppe and lower end: Secondly the two sides of it, the

right

right and the left. Thirdly the  
steppes and rounds of it , by  
which men climbe : So may we  
conceiue in Humility : First , the  
two extreames or ends ; the top  
of this Ladder of Humility, is the  
loue of rewarde; the foote of this  
Ladder, is the feare of punish-  
meent. Secondly the two sides  
of Humilities Ladder, the right  
and left : the right side being  
temperance in prosperity, and the  
left, patience in aduersity. On the  
right hand and on the left, saith  
the Apostle. Thirdly the steppes  
and rounds of the Ladder of Hu-  
mility. The first of which is the  
contempt of the world : The se-  
cond the contempt of himselfe :  
And the third, is the humble loue  
of God. This is the short ladder of  
 deuotion by which we climbe to  
Heauen. And as it is a Ladder of  
deuotion , so it is an excellent  
schoole of perfection ; for it is  
the compendium and summe of  
all righteousness : so ought wee  
to fullfill all righteousness, that is

2. Cor. 6.

Mat. 3.

T

doe

Mat. II.

by Humility, as Bernard interprets. Therefore our Saviour drawing all the scope of his Gospel into a short summe, comprised all in the method of one precept: Learne of mee, that I am meeke and lowly in heart: and what more compendious way of perfection, then in one lesson to take out all learning? The heathens were wont to say, *Arslonga, vitabrenis*: Arts and knowledge are long, and the life of man is short: but Christ hath corrected that conceite, and tells vs that the learning he requires of vs, may and must bee gotten within the compasse of a short life. For Humility is a brieve schoole of perfection. Besides, Humility is not only a short lesson of perfection, but also a short way to salvation: For it seekes directly the center, and so by consequent, turns the circle and makes a diameter, and so by diameter passeth the space and comes most directly to the end, of which that

of

of the Prophet is truly verified,  
This is the way, walke in it. This  
is then to euery Christian the on-  
ly Ladder of deuotion, the onely  
rule of perfection, the onely way  
to Saluation.

1f. 30

There are many things besides,  
wherein the profit of humilitie  
doth plainly appeare. It is the pra-  
ctise of women that desire to be of  
more note then others, to labour  
that they may bee very small and  
neare in the middle: that they might  
draw on the affections of men:  
This policy doth Humility vse,  
for it maketh it selfe most small  
and of no reputation, that it  
might enioy the loue of the  
Bridegroom: and the reason  
hereof is, for that gracility and  
slendernesse doth plainly argue  
the incorruption, and impolluti-  
on of that sex; as on the contrary  
swelling doth plainly shew that  
the woman is defiled and corrup-  
ted. Whence we may not vnfitly  
obserue, that some swell and are  
pufft vp with conceite of Nobility

and Gentry ; and such are gotten with child by their owne fathers as *Lots* daughters were : some swell with the multitude of Subjects, power and greatnesse; such are gotten with childe by the common people, as *David* was numbring the people: some swell with false conceite of their own worthinesse and sanctity ; such are gotten with childe by virginity , as the foolish virgins were.

Icb. 26.

Exod. 38.

Besides humility doth even annihilate it selfe, to the end that it might receiue a new creation, knowing that as the earth was founded vpon nothing, so the Soule must be founded vpon Humility. And moreouer humilitie empties it selfe to the end it may be filled ; and is not vnproperly signified vnto vs by rhe Altar of the Tabernacle which had so hol- lowed a capacity, as that it could take both fire, and wood and the sacrifice into it. So is humility capable of the fire of the loue of

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God, the wood of compassion,  
and the sacrifice of piety and deu-  
otion. And what may we not  
commend this grace for? What  
excellent and pretious thing is  
there in the world, that by resem-  
blance, may not put vs in mind of  
the benefit of it? If we come to  
things in value pretious, what is  
more pretious then Gold and Bal-  
samum? And vnto these two  
most pretious things it is compa-  
red. For as these two are most  
rare and pretious, so is Humility;  
and as Gold is ponderous and  
naturally desires the center, and  
Balsamum the bottom, so is Hu-  
mility, like Gold and Balsamum,  
euer desiring the lowest place;  
therefore is that true of her value:  
All Gold is not to be compared  
to her. If we come to things de-  
lightsome for fragrancy of smell,  
what is more odoriferous and  
sweete sinelling then the thing to  
which in Scripture it is compa-  
red? It is likened to Franken-  
sence a little graine, yet most fra-

2.7.

Syr. 5

Syr. 50.

Cant. 1.

Syr. 24.

grant : to Spikenard , a little but  
 sweete smelling floure : to Cinnamon, which is of an ashy colour,  
 but giues , almost a visible and  
 most fragrant smell : so the humble  
 thinking himselfe but ashes  
 at the best , sends forth most  
 sweete smels of vertue and grace.  
 If wee looke on things esteemed  
 for speciousnesse and beaurty,  
 what is more proportionable  
 and delightsome to the eyes, then  
 the greene colours ? From all  
 which resemblances it is not hard  
 to colour the great profit that humi-  
 lity brings to the Soule.

Moreover behold how Humi-  
 lity stoopes to the ground, that it  
 may ascend vnto Heauen: For as  
 boughs on which a great burden  
 of fruite hangs, and the eares full  
 of Corne , bow downe to the  
 Earth, so the humble soule like a  
 bough loaden with the fruits of  
 good works, & an eare full of the  
 graines of vertue, bow towards  
 the Earth, of their owne frayle  
 and vile condition : whereas on  
 the

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 Psalm

the contrary the bough standing  
vp, and the eare growing direct-  
ly without inclining downe-  
wards, doe evidently shew there  
is small or no fruite at all to  
be expected from them. In like  
sort Humilitie comes neere the  
nature of sweete Hearbs and aro-  
maticall spices, which being  
pounded and made into pouder,  
doe smell the sweeter. So doth  
Humility euen incinerate it selfe,  
and become dust and ashe in its  
owne reputation, that it may the  
better disperse its sweete smel-  
ling graces. Nor is it without  
great cause, that euery man is  
bound to account himselfe dust  
and ashes, as well in respect of  
Soule as Body. First in respect of  
his owne vilenesse: For as Ashes  
are a vile and contemptible thing  
albeit they be made of things ve-  
ry pretious; so the Soule, soyled  
with and tainted with sinne, is  
vile, albeit by nature most noble  
and diuine: and therefore the  
Psalmist saith, that the wicked is

T 4

brought

Psal. i.

Ecles. i.

Psal. 127.

brought to nothing in his sight. Besides, in respect of the difficulty of resistance, it is but vile. For as ashes cannot resist a small blast, so a wicked man cannot resist the least temptation of Sathan: Nay he often falls at the sound of one word: this the Prophet *David* knew well, saying, It shall not be so with the vngodly: they shall be like the dust which the winde scatters from the face of the earth. Lastly, for the impossibility of rising againe out of sinne, is man to repute himselfe vile. For as ashes cannot returne to their first condition, whereof they were made, so man can neuer returne to the state of grace, from whence he is fallen, but by the power and mercy of God: no man can make straight what God hath made crooked. Except the Lord build the house, the labourers worke in vaine.

But amongst the many advantages which Humility brings, let not this be forgotten, namely, that

that in mortifying of himselfe he  
gaines power to rise againe, for  
he neuer considers that death in  
every place and at all times at-  
tends, which causeth him daily to  
be renewed, and rise out of his  
finnes. And indeede the memory  
and consideration of death, wor-  
keth in man many excellent helps  
vnto godlinesse. First, it causeth  
him to shunne sinne, as the thing  
that strangleth his very Soule.  
For as the theefe feares and flies  
the face of the Iudge, so vices the  
memory of death. We see beaſts  
in the sommer with their tayles  
beate off the hornets and flies,  
that sting and torment them: and  
the consideration of a mans last  
end, which is the tayle of his life,  
doth no lesse, but beate off the  
temptations of Sathan, that pro-  
vokes them to sinne and outrage:  
To which purpose the Prophet  
speaking of the impudent finner  
saith, Her filth is in her skirts, be-  
cause she remembred not her last  
end.

Lam 1.

Besides, it makes him contemne the world, and all the vanities of the world. For the lust of the eyes is contemned, when man considers hee shall returne to the earth: the lust of the flesh is contemned, when hee considers that his body nourished & clad with all the delights of Art and Nature, shall become a banquet for the vile wormes. And the pride of life is cast away, when hee considers, that albeit now hee be aduanced aboue others, yet shall hee bee one day put vnder the earth, the lowest of all the elements, and trampled vnder the feete, of men and beasts. It maketh him withall despise his owne selfe: and in respect that hee considers hee shall bee resolued into earth, to come to the knowledge of himselfe; which manner of knowledge the Philosopher sayd, was of all other the most certaine. And for this cause the Prophet *Dauid* desires of God, that the Heathen might

might know they were but men :  
and so comming to the know-  
ledge of themselues, might arise  
to the knowledge of God. Doth  
it not also cause man to gouerne  
the life present well and ad-  
visedly ? For as the the Master of  
the ship placeth himselfe at the  
helme in the poupe of the ship,  
the better to guide it thorough  
the sturdy billowes; so hee that  
in the sea of this world wil right-  
ly and securely make a voyage  
to heauen, must put himself in the  
poupe and latter end of his life,  
remembring his latter end, and  
then he shall neuer doe amisse. *Syr. 7.*

Furthermore, consideration  
of death, which is the humble  
mans Vniuersity, causeth him to  
attemper his present ioy and de-  
light: for it is the salt that sea-  
sons all his pleasures: euen as  
meate is not onely without  
salt vsfauory, but also will cor-  
rupt and stinke; so the ioyes &  
pleasures of this life, except they  
be seasoned with the considera-  
tion



tion of death, becom at the later end very noysom and dangerous. Lastly, this consideration doth cause him to make a most wise diuision betwixt the present and the future life. For putting himselfe still in the very home of death, and diligently pondering the nature of that home, as if he were euen in the iawes of it, he places himselfe in the midst of this and the other life, & so sees clearly what hee ought to chuse, and what to despise. Euen as he that is in the midst of any place, may see both before and behind him, and so bee directed what to shunne, and what to follow. And hence is that counsell of the Wise man, In the day of prosperity forget not aduersity.

Syr. 11.

But more then all this, I cannot but shew you, how humility seemes to contend and contest with God, for a certaine kinde of equality: which you may behold in the liberality of God. For it is euer receiuing his graces,

ces, and by how much as the bounty of God giues more vnto the humble soule, by so much it is made capable to receiue. And this it doth by a three-folde Arr. For first, it is more capable of grace, by dilating and extending it selfe, whilst it is still giuing of thanks vnto God. For it neuer receiues the least benefit from God, but it enlargeth it selfe by thankfulnessse, euen to the vttermost extent of her power: and so by receiuing, it doth euer prepare a place that God may poure out more graces into it. It may not vnfitly bee called *Vas admirabile*, An admirable vessell, for it is made more capable by filling, contrary to all other things. Besides, it is made more capable by stooping, and so preparing it selfe to drawe and take into it selfe a full measure of graces; for as the vessell is stoopt that it may drawe water into it, and bee filled: so doth humiliry by deuout prayer vnto God, stoope euen

Syr. 43

Syr. 18

Syr. 14

ROMAN.

euē to the earth, and belowe it, neuer ceasing but still begging; and the more God giues, the more it craues. So that in it, is that truely performed, When a man hath done his best, hee may beginne againe. Lastly, it is made more capable by euacuating and emptying it selfe, in that it meanly and vilely thinketh of it selfe: and so making it selfe of no reputation or worth, it makes more roome to receiue the blessings and graces of God. For albeit the humble receiue from God a great fulnesse of graces, yet hee acknowledgeth himselfe empty & most vnworthy. Therefore truely is that spoken, of the humble man: Those that drinke of me shall thirst more.

It is a wonder to consider how humility hath circumuented and robbed pride of all good things: for it hath chosen and ingroft the better part, and put pride vnto the worst euery way. Pride chuseth that which is without. They  
doe

doe all to  
humility  
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Pride th  
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lies, ag  
mount  
gainst  
tender  
are fru  
failes,

Mat. 23

2. Cor. 1

doe all to bee seene of men. But  
humility hath chosen that with-  
in, his glory is the testimony of a  
good conscience. Pride chuseth  
grauel, Humility precious stones.  
Pride the barke, Humility the  
fruit. Pride the chaffe, Humility  
the graine. Pride hath chosen  
the mountains, replenished with  
all the ill conditions that can  
bee, as drinesse, hardnesse, bar-  
rennesse, and downefalles, which  
is the nature of mountaines; &  
so the proud are full of the dri-  
nesse of indeuotion, hardnesse of  
incompassion, barrennes of good  
workes, and downefalles of sin  
and damnation. But humility  
hath chosen the sweete vallies,  
replenished with all good things,  
opposite to those euill things of  
the mountaines. For as the val-  
lies, against the drinesse of the  
mountaines, are well watred; a-  
gainst the hardnesse, are soft and  
tender; against the barrennesse,  
are fruitfull; and against down-  
falles, are secure. So the humble  
man

man like the valley, is watred by deuotion, tender by compassion, fruitfull by operation, and secure by diuine protection. For being in the lowest place, hee hath no cause to feare hee can fall lower. But yet this is not all: for pride chuseth that which is faire, but humility that which is good: pride the image, humility the thing it selfe: pride chuseth contentatiō, that is, the highest place, for which ambition striues: humility the lowest place, for which none striues. And therefore obserue our Sauours rule, Sitting downe in the lowest place. Lastly, pride chuseth to bee in the mouthes of all men, and therefore no maruell, if it finde it selfe still bitten and gnawen with the teeth of detraction: but humility hath chosen to bee in the iudgement of God, by whom alone it will be iudged. The humble mans posie is, He that iudgeth mee is the Lord.

But besides all this: the humble

1. Cor. 4

ble

ble man is free from all such soul-  
 dangers, as other men are sub-  
 ject to. Hence is it sayde, that  
*Obedientia nisi humilium esse non po-*  
 test. No man is obedient, saue he  
 that is humble. The presumption  
 of our owne iudgement,  
 strength and graces, is cause of  
 many euils, For our owne iudge-  
 ment may infinitely bee deceiued,  
 and so led to perdition. It may  
 bee deceiued by inordinate loue,  
 especially if this loue bee vnto  
 good things; it may be deceiued  
 with intemperate zeale: it may  
 bee deceiued by a naturall incli-  
 nation or displacency: it may be  
 deceiued by humane instinct  
 (whilest wee thinke it diuine:)  
 it may bee deceiued by tempta-  
 tions: it may be deceiued by vio-  
 lent suspicion: it may bee decei-  
 ued by debility and weaknes of  
 the head; the spirits organs and  
 instruments: it may be deceiued  
 by deordination of the inwarde  
 powers and faculties: it may bee  
 deceiued by fatigation and wea-  
 rinesse,

Aug.

rinesse, or exinanition and emptinesse: it may bee deceiued by presumption and pride: and lastly, it may be deceiued by the subtraction and withdrawing of diuine grace, and inward illumination; which happens to them, that neglecting and contemning sound counsell, doe trust securely to their owne inuentions and iudgements. From all these the humble man is euer safe: for he euer distrusts himselfe, and therefore neuer beleeueth himselfe and his owne iudgement.

The inordinate appetite and desire of sanctitie, brings forth many dangerous effects, from which the humble man is acquitted; of which, indiscretion is one, whereby the infirmity of men is not considered: also temerity, whereby our owne vility is not duly pondered: presumption, wherby some singular new thing (which is not necessary, or not to be asked, or else is in another manner giuen of God) is busily  
lookt



lookt after. Pertinacy and stiffness in our owne conceit, whereby expert men, and such as forewarne vs from dangers, are not beleeued, as if they were voyde of the spirit, or would withdraw vs from some spirituall profit. Besides, spirituall gluttony ariseth hence, whereby men do too impurely insist vpon spirituall feeling, and sensible deuotion, & for that cause neglect all obedience, and quite relinquish charity, dismissing both the works of charity and obedience; and forsaking the instruments & meanes of all true sanctitie; and so the spirituall delight is turned into the contempt of God, whilest the gift is preferred before the giuer of them. Aboue all, from hence springeth pride and complacency of a mans selfe, whilest euery one considers his own proficiency and increase in godlines; and thence much pleasing himselfe, and magnifying himselfe, beginnes to reioyce in himselfe, and

and in this his complacency, wonderfully delights himselfe, esteeming himselfe peculiarly drawen & fauoured of God, that God workes singular things in him; and for this cause hee passeth not for the common liues and waies of other men, thinking that hee ought not to bee subiect to the institutes of any superiours, as if God would bee obliged to none but him, and God himselfe would bee his leader & comforter. Hence what other dangers & mischiefes arise, who seeth not? Whence come all errors and heresies but from this source? Whence comes the destruction of a mans selfe, obstination, desperation, reuolution and turning vnto carnall things, and in the end all desertion of good things, but frō this? Now the humble man is free from all these euils: hee restes more on God then himselfe; hee leanes not to his owne opinion, fearing to offend God, & lose his grace.

He

He preferres al other before him-  
 selfe, giues place to others, thinks  
 of others better then himselfe;  
 honours others, intreates them  
 gently, patiently, meekely: the  
 truly humble submits himselfe  
 willingly, beleeuces confidently,  
 obeyes cheerefully: for hee hath  
 truly digested that holy aduice;  
*Altiora aliorum semper attendas,*  
*quia in eo constat plenitudo humilitatis,*  
 Euermore doe thou beholde and  
 consider the high and great de-  
 serts of others; for therein rests  
 the fulnesse of humility: and if  
 any grace bee giuen vnto thee  
 more then others, yet like one  
 of an excellent emulation, doe  
 thou in many things iudge thy  
 selfe inferiour to others. Herein  
 like the iudgement of the wise  
 and learned *Romane, Quod homi-*  
*nes libentissime de alijs faciunt, de te*  
*male existima: illud autem maxi-*  
*me ualida quod in te infirmisimum*  
 est. That which men doe most  
 willingly concerning others, that  
 doe thou touching thy selfe:

Bern.

name-

namely, think ill of thy selfe, & handle that thing chiefly which thou shalt perceiue in thy selfe to bee most weake: if chaffe doe chance to holde the higher place in the heap, that comes not from the nobility of the chaffe, but rather from the windy lightnesse that is in it: but the graine which is precious and of esteeme, that thou shalt see is in the bottome and lowest place. So pride by presumption and opinion, will ambitiously aduance it selfe: but humility keeps the lowest roome like the graine. Yet it so fallēs out, that this bottome or lowest place orders the humble man aright to God-wards. For he rests in the humble heart. O how high and mighty is our God! yet are the humble in heart of his house, and none else. And indeed, there is nothing doth so order and dispose our wayes to God, as this lowe bottome of humiliry. For if a mā enter into that deuout Fathers meditation, and diuide  
the

the consideration of man into three respects. *Quid*, *Quis*, and *Qualis*, What, who, and what kind: what man is in nature, who he is in his person and state, & what kinde of man hee is in his manners and conuersation; hee shall finde that humility is the best part of a good Chrittian. There shall a man finde in the definition of a man, whom they call *Animal rationale*, A reasonable creature; which beeing diligently considered together, doth yield vs this fruit and benefite: that what is reasonable in vs, should comfort that which is mortall in vs: and that which is mortall in vs, should humble that which is reasonable in vs: neither of which a wise and discreet man will neglect. That then which is mortall in vs, is the bottome of man; but that whereby man is set in order to his Maker, it is reasonableness: in respect of his mortall part, hee is dust and ashes, but in respect of his

his reasonableness he is capable of God himselfe.

Aug.

Ber.

Psal. 102.

Psal. 119.

Psal. 31.

Thus haue wee cast our eyes generally ouer these rich mines of Humility, it rests that we briefly set out some parcels to a more particuler view. The benefite arising from Humility must needs be great, seeing the Fathers are so confident in the beleefe thereof. To conclude, that there is no other way to Heauen but it: and except vpon the foundation of Humility, it is impossible to make any firme building towards Heauen, First this is not the least benefite, that Humility before all other vertues, is most acceptable to God, and doth obtaine of him grace and pardon for sinne. This truth is so strong; that we cannot want euidence to proue it. For the Prophet *Dauid* in many places descants vpon it. Hee will heare the mournings of such as be in captiuity, and deliuer the children appointed vnto death. He taketh the simple out of the

dust

able of dust, and lifts the poore out of  
 the myre. The Sacrifice of God  
 a troubled spirit, a broken and  
 contrite heart God shall not de-  
 spise. God himselfe also witnes-  
 sech so much out of the mouth of  
 Iſay: To him will I looke, saith  
 the Lord, euen to him that is  
 poore and of a contrite heart, and  
 that trembleth at my words. And  
 what saith the blessed Virgin?  
 He hath regarded the lowlinesse  
 of his hand-maide: and doth not  
 both the Apostles iumpe in the  
 same words? God resists the  
 proud, and giues grace to the  
 humble: wise and learned was he  
 that spake it. That the praier of him  
 humbles himselfe, goeth  
 thorough the cloudes, and cea-  
 se not till it come neere, and  
 will not depart, till the most high  
 haue respect thereunto. And so  
 necessary a lesson is this for euery  
 christian, that a godly Father af-  
 firmes, that no one page in all the  
 scripture can be found, that  
 sounds not out this sentence,  
 dust

Psal. 31.

Iſ. 66.

Luk. 1.

Iac. 4.

1. Pet. 5.

Syr. 35

Aug.

V

God



God resists the proud and giues grace to the humble.

Pfal. 16.

Mat. 5.

Luke 14.

Phil. 2.

This benefite is great I confesse, nor is this of lesse moment, that it is the way to eternall life, all Gods delight being, vpon the Saints that are in the earth, and vpon such as excell in vertue. And who are they but the humble in heart? Doth not Christ promise the kingdome of Heauen to such onely as are poore in spirit? And what other thing doth Christ teach by the parable of the guests then this, that the onely way to be aduanced to the glory of God, is to disesteeme our selues in this world, and euer to couet the lowest roome? Hereof we not onely haue a most lively patterne in our Sauour, but withall an infallible argument, that there is no other way to Heauen then that which hee trod out for vs, which was no other but the way of Humility. For in that he humbled himselfe and became obedient to the death of the

croffe,

cross, there is a *Propter quod* set vp  
on it: an invincible reason giuen  
by the ho'y-Ghost: that there-  
fore, even therefore, because he  
humbled himselfe, God hath  
highly exalted him, and giuen  
him a name aboue euery name:  
That at the name of *Iesus*, euery  
knee should bow, both of things  
in Heauen: of things in Earth,  
and things vnder the earth. That  
learned Father doubteth not  
to call Humilitie *Claritatis meri-*  
*um*, & *claritas humilitatis premi-*  
*um*: Humility the merit of glory,  
and glory the reward of Humili-  
ty: but yet that all this was done  
in the forme of a seruant.

And may not this benefite bee  
added to the rest, that by it our  
minde is more clearely illumi-  
nated to vnderstand Diuine  
and heauenly things; For with  
the lowly is wisdom. And  
therefore the wise man tells vs  
that wisdom lifts vp the head  
of him that is low, and maketh  
him sit amongst great men; which

August.

Prou. II.

Syr. II.

Gen. 41.  
Dan. 6.

Mat. 11.

we finde to bee most true in the example of those two most famous godly, and humble persons, *Ioseph* and *Daniell*, into whose humble hearts God powred out such a measure of wisdom, that one of them was made ruler of all *Egypt*, & the other chief governor of all the Empire of *Babylon*. And hence is it, that our Sauiour affirms, that God hath hid the secrets of heauenly wisdom from the wise, and men of vnderstanding, and opened them vnto babes. It is the brightnesse of the Sunne that makes vs see things cleerely, and the darkenesse of the night, that hides them from our eyes. And such is the condition of Humility, it is like the glorious beames of the Sunne, opening things vnto vs, before vnscene and vnknowne; but pride is like the foggy night, stopping the beames of our vnderstanding, that they cannot pierce into the hidden mysteries and holy counsailes of God. For it is a secret,

and

and most hidden secret of godli-  
ness, that by how much the  
more the minde swells with con-  
ceite of wisdom, by so much  
hath it lesse power to attaine vi-  
to it: Because euen by the same  
thing is wisdom cast forth, by  
which the mind was more madly  
and fondly puffed vp; but the hum-  
ble estimation of our selues, and  
confession of our indigence and  
misery, doth most abundantly  
obtaine the largesse and bounty  
of Gods grace & heauenly helpe,  
whereas those that thinke highly  
of themselves, are left dry and de-  
stitute of the assistance of God.  
It is therefore diuinely spoken by  
a learned Father, that the clearer  
our sight is, the better we see how  
farre we are from Heauen; so that  
the higher wee goe by spirituall  
proficiency and increase of  
knowledge and vertue, and haue  
the eye of our mindes more pur-  
ged, the more are we taught the  
great distance betwixt God and  
vs, and the clearer we see in what

*chrys.*

what abiect sort we lie.

Those skilfull in perspective doe say that in a deepe pitte or well, at noone day one shall see the starres of Heauen, as if it were night; for the reason why wee cannot on the day time see the starres, is not for that they shine not, but for that the brightnesse of the day doth disgregate and disperse the beames of our sight, being filled and taken vp with a greater light : Which thing is auoyded, by being in a low pit or well. The truths and mysteries of our Faith, are much like these glittering starres, for of such as are in the bottome of Humilitie, they are more cleerely seene and better vnderstood, then of them that walke proudly on the top of the Earth. And hence is that of the Prophet, which the Apostle also borroweth. I haue beleueed and therefore I haue spoken, but I was sore troubled, or much humbled first; confessing that by humility he was disposed to this

lively

*Psal. 116.*

lively feruor of Faith, to emulate  
and strue for the glory of God,  
and good of others: and indeede  
it chanceth to the humble, as it  
did to *Rachell*, who desired to  
smell *Leabs* mandrakes, which as  
*Cyprian* notes, she did out of a de-  
sire to conceiue because shee was  
barren. These mysteries and  
truths of our Faith doe appeare  
to the humble to be bright starres  
and thereby they onely come to  
a full view of Heauenly wise-  
dom, they being also mandrakes  
unto the humble, by which they  
conceiue holy desires and bring  
forth most excellent birthis of di-  
uine knowledge and holinesse of  
Life.

And indeede Humility doth  
infinitely enrich the minde, by  
making man so wise, as to consi-  
der his owne vility and basenesse.  
We see by experience, that the  
lesser creatures as the Bee, the  
Spider, the Pismire, are more in-  
genious: then those greater, in so  
much as the subtilty and finenes

Prou. xi.

of mans wit reacheth not to the depth of their workes : As also wee see that the beasts of small body, haue more sharpe senses then those others; they heare and smell wonderfully, and beyond others that are of a greater body. The spider presently sees the Fly when it is caught, and fees the prick of a pinne in her webbe: although these things bee done in the farthest end of her webbe. So comes it to passe, that these little contemptible and humble soules are farre more wise, haue more subtile and sharpe senses, hidden in them by the grace of Humility: then others that seeme wiser and are so reputed. For where is Humility, there is wisdom: this onely makes vs men, nay it onely makes vs reasonable men, and to consider seriously of things belonging to our saluation; but the proude are fooles, and consider not of their vility and frailty, and therefore cannot know themselues, nor the things  
that



that belōg to this their day : they  
are transformed with *Nebuchad-  
nezzar* to beasts, for pride makes  
of men beasts, of wise foolish.

Besides, humility serues to  
breake in peeces the temptations  
and suggestions of Sathan, and  
no maruell though it be power-  
full against the imaginations and  
plots of the diuell, seeing his fall  
and veter ruine was by pride: and  
therefore it is reported by a graue  
Author, that *Anthony* was wont  
to say, that the diuell hated no-  
thing worse then an humble man.  
And to the same *Anthony*; it was ā-  
swered, that only humility should  
escape his snares : and one saith,  
that when Sathan tempted Christ  
to turne stones into bread: hee  
therefore answered; Man liues  
not by bread onely, because hee  
had a purpose to ouercome the  
diuell with Humility, not with  
power. Therefore it is truely said,  
that humility is higher the all Sa-  
tans imaginations & purposes, &  
stronger then the Adamāt it selfe,

Luk. 10.

*Athan.*

Ier.

*chryf.*

Is. 66.

Greg.

Iob 40.

And farther who will not say that it is an infallible signe and argument of the presence of Gods spirit, and of our eternall election, seeing the Lord doth cleerely witnesse that hee will rest vpon the humble & him that trembles at his word? for the minde that is filled with the spirit of God, hath his most euident signes of the presence of the spirit: And what are they, saith a Father, but vertues & humility? Both which if they do both meet perfectly in the minde, it is plaine; that they beare witnes of the presence of the spirit, & therefore because the lord doth rule & guide the hearts of the humble, and the *Leuiathan* is said to be the king of the proud, we know plainely, that the most euident signe of reprobation and dānation is pride; but the most euident signe of saluatiō is humility.

But these are not all the benefits of Humility, for without it no other vertue can haue any roote or being in mans heart.

There.

Gregory

Therefore some of the Fathers hath compared the gathering of vertues without humility, to him that carries dust in his hands against the winde, which will both blinde him, and be blowne from him. Others call it the foundation, the head, the firmament, the keeper and originall of all vertues. So that no good works can proceede from man, if not seasoned with humility: Humility being as the salt in the Sacrifice, to make all our works acceptable to God. And some preferre it before virginity; saying, that true it is, virginity is laudable, but Humility is more necessary: that is counsayled, but this is commanded, and so necessary is it that not the virginity of the blessed Virgin had beene acceptable to God without Humility.

And this also is no meane benefite arising from Humility: that without the helpe of it, wee can neuer come to any measure of perfection in vertue. *Ventur ad*

*summ-*

Ber.

Ier.

*Summitatem virtutum, per Humilitatem solum.* Onely by Humility doe wee come to the toppe and height of vertues.

*Cassianus.*

For it is the basis and foundation without which no building can be made. And therefore our Sauour saith of himselfe, that he came not to bee serued, but to serue : to teach vs that all our freedome and glory must begin from an humble seruice.. Therefore doth a worthy Author conclude, that by no meanes can any structure or frame of vertues arise in our soules, except first the foundation of true Humility be laide in our hearts : and this humility (saith hee) consists in a renouncing and despoyling of our selues of all faculties, both of body and Soule, founded vpon the loue of Christ. Thus must wee mount to the toppe of true perfection, and here must wee take our rise, or else we shall fayle to be ioyned eternally to him who left vs this onely lesson to be learned

learned from him: to wit, that  
he was meeke and lowly in heart.  
To these let me ioine this be-  
nefit withall; that from the be-  
ginning of the world, by how  
much as any excelled in humili-  
ty, by so much did God exalt  
him to greater dignity; that so  
Christs wordes might bee true,  
He that humbleth himselfe shall  
bee exalted. None were more  
renowned and famous then was  
*Abraham, David, Iohn Baptist, Pe-  
ter, Paul,* and the *Virgine Mary*:  
All these were in their genera-  
tions worthy persons, and had  
no peeres, for piety and excellen-  
cy of graces. Yet *Abraham* stile  
himselfe but dust and ashes; *Da-  
vid* a flea and a worme: the *Bap-  
tist* thinkes himselfe vnworthy to  
loose the latchet of Christs shoo:  
*Peter* cryes out, Lord depart  
from mee a sinner: *Paul* confes-  
seth himselfe least of all the A-  
postles, not worthy the name  
of an Apostle: and the holy *Vir-  
gine*, mother of our blessed Sau-  
our

*Chrys. hom.  
7. ad Phil.*

our Christ Iesus, accounts her selfe, but an hand-maide of the Lord, and of so lowe a degree, as that she was vnworthy to be regarded. Of one of these Worthies, a godly Father thus comments. *Paul* beeing a man humbled himselfe, : what then? was hee not therefore renowned? was he not commended? was he not Christs friend? did hee not greater things then Christ himselfe? did hee not imperiously command the Diuell as his slaue? did he not leade him about as a Sergeant? did hee not mock him? did hee not bruise and tread his head vnder his feete? did hee not with much confidence pray to God that the same power might be giuen to others? And not onely in this life shall the humble be exalted by visitation of grace, euery valley being filled, and the power of humility beeing so great, that it easily causeth that diuine Maiesty to stoupe to it; but also in the last iudgement,

this

this shall bee their prerogative,  
 that those which haue followed  
 Christ in the regeneration, that  
 is, by true humility, and regene-  
 ration, shall sit vpon twelue Mat. 19  
 thrones, and iudge the twelue  
 Tribes of *Israel*: yea in Heauen  
 shall their glory bee continued  
 for euer; for the humble in spirit Pro. 29  
 shall enioy glory, and that euer-  
 lasting and true glory. For as  
 pride separates from God, so hu-  
 mility ioynes, and fast linkes vs  
 vnto God.

And that we may not be longer  
 in this discourse, what is it that  
 makes man so constant and con-  
 fident in all the disasters and  
 stormes of this life, as Hu-  
 mility doth? Doe we not see the  
 deeper the tree is rooted in the  
 earth, the stronger it stands a-  
 gainst the fury of the windes?  
 and shall we not thinke that the  
 soule rooted in deepe and lowe  
 humility, shall make it stand a-  
 gainst all the shocks of the Di-  
 uell immooueable? The roote  
 of



of the tree (as euery man knoweth) is the lowest part of the tree: the moystest part, the foundation, nutriment and life of the whole body and branches of the tree: so is cordiall humility to mans soule, it is so lowe, as nothing can be lower: for it makes a man so lowly and basely thinke of himselfe, as to bee the most vnworthy of all other men: it is the moysture of all other graces in the soule; breeding in it deuotion, piety, and compassion: it is the foundation, nutriment, and life-blood of all diuine graces. And therefore truely sayde, that God giues grace to the humble: making humilky the foundation and roote of all other graces.

In the Bee-hiue, the lowest combs are the fullest of hony, & those higher, are euer either more empty, or else altogether without hony. So humble hearts are euer fuller of the sweet graces of deuotion and piety; and those

that

that will bee highest, are empty  
of the sweete hony of deuout pi-  
ety and compassion. For God  
puts downe the mighty from  
their seate, and exalts the hum-  
ble and meek. Hence haue those  
religious Ancients (searching  
how to make a spiritual building  
to reach to Heauen) concluded:  
that it is the roote of all vertues,  
sustayning all the burden of spi-  
rituall building: and that who-  
soeuer would thinke to builde a  
fabricke high and eminent, must  
first lay his foundation deepe and  
permanent.

Lastly, it hath an admirable  
quality and power to aduance  
vs, and make vs higher, and that  
by stooping lower, against the  
nature of all other aduancements.  
The Palme tree hath the deepest  
and most roots of all other trees,  
and therefore growes to a great  
height in some countries. The  
small and pure vapours, are ea-  
sily exhaled and drawen vp from  
the earth. The arrow the lower  
it

*Luk. i**Gregor.  
Aug.*

Pro. 29

Pliny.

it is drawn in the bow, and the nearer the head, the higher it flies: and the more humble that man is, the taller and greater he growes in Gods estimation: the smaller and purer his heart is, the more easily doth the Sun of righteousness drawe him to the glory of God: and by how much hee is drawen nearer the head, by so much doth God make him mount higher into heauen. For the humble in spirit shall enjoy glory. It is reported by Naturalists, that the Egyptian fig-tree beeing put into the water, presently sinkes to the bottome: & when it is at the bottome, and soaked full of water, it swimmes vp to the superficies and top of the water: which is against the nature of all other woode. So may wee say of the humble: they keepe the lowest place and degree in euery thing; but when in such places they are soaked with the waters of grace and deuotion: with the waters of teares

and

and compunction of heart, with the waters of piety and compassion of others infirmities, then do they (after death) swimme vp to that incomparable weight of glory which God hath assured to the poore in spirit. When others are cast downe, they shall say, we are lifted vp, and God shall saue the humble person. Therefore let such as haue pleasure in this saluation, humble themselves vnder the mighty hand of God, that hee may exalt them in due time. For as the Turke Funambulo, with a maruelous skill, runs vpon a rope, where if hee fall, hee endangers the luxation and breaking of all his bones, and therefore it behoues him euer to haue an eye vpon the rope: so this walke of humility being the way that our Sauour walked, consisting in the contempt of earthly things, and loue of God, is narrower then any rope. Therefore if wee will shunne the perdition of body and soule, let the eyes

Iob. 22.

1. Pet. 5

eyes of our hearts neuer lose the sight of it, and so shall wee be sure to keepe our feet, and walke vpon it, and neuer fall to endanger our soules.

What then is our duty in this place? but to render incessant infinite thanks to God, for shewing vs this one certaine and infallible way to come vnto him, and thereby bestowing so many benefits vpon vs, as no tongue can expresse. Wee are much bound vnto God for his vnspcakable mercies and benefits; and therefore wee should neuer haue done in our thankfulness for them. Our members are so many as there are dayes in the year, euen three hundred three score & five: yet if we should run ouer the whole year, and every day giue thanks for euery member, wee should not come to the extent of this dutie of thankfulness. It might truly be sayd vnto euery of vs, Thou hast forgotten the Lord thy God that made thee. No

Deut. 32

mem-

member in our bodies is our  
owne; but all are Gods, as well  
by creation as redemption: for  
wee are bought with a price, and  
are not our owne. If for every  
member wee should bee every  
day thankfull, then what should  
wee bee for so many and infinite  
benefites besides? There is no  
moment but we receiue some. O  
how many are thy thoughts to  
vs-ward, I would declare and  
speake of them, (saith the *Psal-*  
*mist*) but they are more then I am  
able to expresse. For this cause,  
when *Galen* a Heathen, after hee  
had described the nature of the  
parts of mans body, was so ra-  
uished with admiration, that as  
it were vnwillingly hee sung a  
Hymne to the vnkowne God.  
Let vs poure out our soules in his  
praises, who is our knowne and  
most louing God and Father; if  
all our members were tongues,  
yet are they not sufficient to doe  
that duty aright, and as wee are  
bound.

1. Cor. 6

Psal. 40.

5. The

## 5. The properties of Humility.

Psa. 37

Iam. 4  
1. Pet. 5

Ambr.

**A**Mongst the many conditions and properties of humility, this is one; that man by it is properly subiect to God and his reuealed will. Hence it is that the Prophet *Dauid* assureth vs, that the meeke spirited shall possess the earth, and bee refreshed in the multitude of peace. For hee submits himselfe vnto the Lord, hee humbles himselfe vnder the mighty hand of Gods, which is the true nature of a humble man. Herein, saith a Father, doe we define the true property of humility, to rest: that in all things it is subiect vnto God. Nor is it possible that hee should lose his reward, who puts all his affaires and proceedings not in himselfe, but in God the authour of all goodnesse. For the summe of all humility seemes to consist herein, that our will bee subiect to the will of God which



which David well expresseth in these wordes, My soule still waiteth vpon God, for of him cometh my saluation. I know well that euery creature is subiect to the Creator; but of the reasonable creature there is a voluntary subiection required: and the humble doth voluntarily performe. Hee doth voluntarily sacrifice vnto God, confessing his name; not because hee is terrible and mighty, not because hee is omnipotent and vnersistable, but because hee is good and holy. And in this respect it is, that man is subiect to Kings, Princes, and Parents, and such as are in authority, because they are in Gods steed, to whose power they giue obedience. 1.Pet.2

There is another property of humility, and that is, not to pre-  
sente himselfe before any man: that nothing bee done thorough contention or vaine-glory, but Phil.2  
in meekenesse of minde, euery man esteeme other better  
then

Ambr.

Chrysost.

then himsele : For it is the souer-  
 deit property of humility in com-  
 mon life (as one saith) when the  
 rich man reioyceth to equall the  
 poore man to himsele, and when  
 the mighty are not proud out of  
 the glory of their race, nor the  
 poore extolled, by a conceit that  
 they haue all one common na-  
 ture: when there is not more at-  
 tributed, *Magnis opibus quam bo-  
 nis moribus*, To great riches, then  
 to good manners: nor the vniuersally  
 richly deckt, is more reckoned  
 of, then the dishonoured righte-  
 ousnesse of the iust. And I like  
 his iudgement well: who sayde,  
 That whosoever desires to bee  
 wise, will thinke no man of lesse  
 worth then himsele; but will  
 surely acknowledge that all men  
 doe excell him. And this ought  
 not to bee the confession of such  
 onely as are plunged in the gulfe  
 of their damnable sinnes; but al-  
 so whosoever is conscious vnto  
 himsele, that hee hath many ex-  
 cellent gifts, except hee thinke  
 with

with himselfe, that he is least and meanest of all others, there shall neuer any benefite arise vnto him out of his good works, be they neuer so many. It is therefore good aduice which that deuout Father giues : Compare not thy selfe to him that is greater then thy selfe, nor to him that is lesser, not to any, nor to one : for what knowest thou, if that one whom thou thinkest most vile and miserable, if bee I say, shall be by the change of Gods mighty hand of better accompt with God then thy selfe? Nay, what knowest thou, but that he may bee at this present more acceptable vnto God then thou? and therefore is it that God would not haue vs choose a meane place, or the lowest place saue one, or any place amongst the lowest, but commads to sit downe in the very lowest place.

And yet this will not serue, except it haue this property too, that it bee sincere Humility, and

X

from

Ber.

Syr. 19.

Ambr.

from the heart, voide of all deceit and hypocrisie: For there is a certaine subtilty that is faine, but it is vnrighteous; there is some that being about wicked purposes, doe bow downe themselves and are sad, whose inward parts burne altogether with deceit. There are many such (as our well noterh) who haue a shew of Humillity, but not the vertue of selfe: Many pretend it without that impugne it within: *Ad faciem referunt; ad veritatem absterunt, ad gratiam negant*: They represent the truth of it well: & deny the grace of it. Therefore that only is true Humillity, which comes with it, a godly sincerity of the minde. So that wee must follow and loue that humillity, not which is shewed by the gestures of body, or the broken vows of words, but, which is expressed in the pure affections of the hart. Those vices are most odious and dangerous which are cruised ouer with the apparence & shew of vertue.

Vat.

all de-  
there  
s some  
there  
wicked  
e them  
inward  
with de-  
as one  
flew  
verue  
without  
a firm  
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eple  
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or whic  
es of  
f word  
in the  
t, Th  
d dange  
der with  
F vertue  
Vnto

Vnto this, wee may adde a fourth property, which is, that the more honour is conferred vpon an humble man, the more is his submission of minde. For hee that will bee great amongst the seruants of Christ, must be their seruant. As the wise mans counsaile is, The greater thou art, the more humble thy selfe in all things, and thou shalt finde fauour before the Lord. The comparison that a Father vseth of two shippes, doth serue here very well. Two shippes, saith hee, came laden homewards, and both got towards the Hauē: but the one suffers shipwrack, and the other casts anchor in the Hauē and is safe. Who is this that suffers shipwrack but the Pharisees, and who casts anchor in the Hauē, but the publicans? and what made the one suffer shipwrack, but the lofty gale of windy pride? And how came the other safe into harbour, but by bearing the low saile of Humility: where

Mat. 20.

Syr. 3.

chrys.

wee may well consider, that the righteous hath more cause to feare arrogancy, then the sinner, for the sinner in despite of himselfe, shall haue an humble, submisse and dejected conscience, but the righteous in their own eyes, are extolled for their good deedes, and so are put ouer with a puffe of winde. Therefore, as those that trauell by Sea, hauing an empty shippe, doe not feare the Pyrate, but those that are laden richly with merchandise and treasure, for the Pyrate makes head guer against those that are richly laden, and will not onely haile an empty shippe: So the diuell doth not easily persecute a sinner, but rather the righteous, where he may finde rich spoyle and great riches. Therefore when we goe on high places, it is good aduice to take heede that wee fall not. All men, sayes the good Father, that are Christians, must keepe this Humility, in as much as they be called Christians.

Aug.

Christ

Christ, whose Gospell no man can looke into, but shall finde him a teacher of Humility; but chiefly those that are eminent, above the rest, in any great place, ought to bee followers and keepers of this vertue, that they may especially remember this rule, The greater thou art, the more humbly thy selfe in all things.

Withall let vs know that it is the property of Humility to be ever like it selfe. Whereupon, one searching the cause of the perpetuall concord in the body of Christ the Church, attributes it to the grace of Humility. It is, saith he, neuer vnlike it selfe, for in the vicissitude and turnes of offices, and in the lenity and gentlenesse, and in the election of casting off all superfluitie for the sake of God, there is found great distance, and the one is lesse or greater then the other, in the purpose of deuotion: but in true humility, there is nothing diuided: there is nothing that is not solid,

*Ambr.*



and therefore it makes all the partakers of it, as one man. For it receiveth no inequality, therefore the property of this grace is in the confession of the grace of God, that, that only and nothing else is all in all, which must needs be wilfully repelled, if it be not wholly received. For as hee is a stranger from the number of the faithful and fellowship of Saints, which dissent in any thing from the Catholique truth; so is hee without grace, which faith hee hath received any thing but not of his fullnesse: as if man stood in neede of Gods helpe in some part of his actions, and in some other stood in no neede of it. As if there were any time, or moment of time, which is not most deadly and pernicious to man, if the holy spirit depart but from him the minute of an houre.

And to conclude, it is an essentiall property of Humility to be circumspect and wise: which is chiefly scene in knowing how

Phil 2.

Ambr.

to abound and how to want, that  
as one interprets, in what place,  
by what moderation, to what  
end, in what office, in what gift.  
The Pharisey knew not to bee  
humbled, and therefore was cast  
downe, the publican knew, and  
therefore was iustified. *Paulo* knew  
how to abound, hee had a rich  
minde, but not the treasures of  
the rich man: he knew to abound  
because hee sought not a gift in  
money, but required a fruite of  
grace. And to end this poynt, it  
is an argument of true Humility  
to cast downe ones selfe,  
to thinke our selues vaworthy  
of all grace; and if God bestow a  
ny grace or benefite on vs which  
we haue not deserued, to receiue  
it with feare, and to iudge it  
more laudable to want that grace  
of God, then to haue it; hauing  
so often and many wayes defiled  
our selues, and made our selues  
vaworthy of it: seeing we neuer  
enjoyed it, or imployed it accor-  
ding to the ordinance of God. It

Aug.

is a remarkeable speech of that holy Father : Let the holy Spirit of God come forth, and say vnto him that loues it : Wilt thou enioy me? that is my desire. Then contemne all earthly things, I haue contemned them : yet thou hast done but little, what more is to be done? Contemne thy selfe, I haue done so. Thou hast done much ; so thou hast found mee so to goe, so to loue, is truely to go to God, and assuredle to come vnto him. Without doing thus, we doe but liue in vaine, all the dayes and times of our liues are meerely lost. For wee can onely account we haue liued, that day in which wee haue denied our owne proper wills ; in which we haue resisted our owne wicked desires, which wee haue past ouer without the transgression of our vocations. We can onely account that wee haue liued that day, which malice, enuy, pride hath not defiled and stolne from vs : which the sinne of lying, and

Euseb.  
Emis.

periury

periury, hath not besmeared:  
which gaue not place to sinne;  
which resisted the diuell. We can  
account onely that we haue liued  
that day which had the light of  
purity, and holy meditation shi-  
ning vpon vs, and which our  
sinfull conuersations did not  
change into night. This day (I  
say) onely apply vnto thy selfe,  
to bee one of thy life dayes, the  
vie & benefit whereof redounds  
to the good of thy Soule.

In this place, I may not omit  
that excellent obseruation of a  
learned Preacher, in making the  
Palme tree the embleme of humi-  
lity: by which wee may at large  
see the properties and conditions  
of the same: For the Palme signi-  
fies Humilley, first, in euery per-  
son worshipping God; secondly,  
in euery place of Gods worship.  
And first for the person worship-  
ing God; he is eyther publique  
or priuate person: as the Prophets  
and such like, were figured in the  
twelue Fountaines, and seenty

*Enscb. Pag*

Exod. 15

Cant. 3.

Cantic. 7

Psal. 38 6.

Palme trees, the Palme tree being the badge of the twelve Apostles and seuentie disciples, because they ministred vnto Christ in great Humility. And the Priests were noted in the pillars of smoake in forme of thick Palme trees. For the prayers of them that sacrificed were carried vp to Heauen in a cloude of Humility, to shew that all our breathing in our prayers, should smell of Humility, that being ioyned together they might make this cloude. Secondly, as touching private men in the worshipp of God, we must consider them in a double respect. First, by the vertue, and Secondly, by the fruites of their vertue. 1. by their continuall vertue, where wee shall finde that the stature of a faithfull soule is bowed downe like a Palme tree, as appeared in David, who by continuall casting downe his head, became at length crooked, and slooped as he went: But at last, it added 1000 Cubits of most

high

high glory & exaltatiō to his hū-  
ble stature. 3. By their special ver-  
tue. For the feast of Tabernacles  
was celebrated with Palme bran-  
ches, to shew vs, that Humility  
sweetens euery delight, and sea-  
sons the ioy of all our feasts, ma-  
king vs ioy securely. And now to  
come secondly, to the fruits of  
their vertue, that is. eychen first,  
in respect of themselves in this  
world, or 2. of the world to come:  
first, in respect of themselves in  
this world. The righteous shall  
flourish likd a Palmetree. Their  
prosperity proceeds from Humi-  
lity, and is guided by the same.  
He was humble, and feared in his  
prosperity before his euill came.  
Secondly in respect of the world  
to come. By Humility the Saints  
of God triumph: for they haue  
Palmes in their hands: the Hea-  
uens loue it. It is the sweetest  
branch that a Christian can carry.  
The second publique person is  
Christ, who goes vp vnto the  
Palme trees. And all our thoughts

Leuit. 23. 43

Psal. 92.

Iob. 3.

Apoc. 7

Cant. 2.

as the branches of humility, then Christ will climbe vp into the same, and dwell therein; The highest and fairest Eagle in heauen, will make his nest in those lowe boughes, and cause his glorie to hang thereon. And thus wee see how God sets out Humility by the Palme tree; in the persons worshipping him. But now secondly, there comes the place of Gods worshipp to bee considered, and that also disciphered by the Palme tree. Yes surely. First, let us looke into the generall place of his worship, and there we shall finde that the Church of God is noted by the Palme tree. The onely City which by nation was shewed to *Moses* in the Holy Land, was the City of Palme trees: and the onely men that God looks on from heauen with the eye of loue, are the company of humble soules; that worship God with lowly minds. The Lord points to them with the finger

Deut. 24



of his grace, and shewes them to  
 the Saints and Angels, bidding  
 them beholde his mercy and wis-  
 dom in their redemption. Se-  
 condly, let vs looke vpon the  
 speciall place of Gods worship:  
 And heere first, beholde the place  
 of iudgement. The smoake  
 of Gods wrath in the execution  
 of his iudgement, hath the forme  
 of the Palme tree in it, as the  
 word in the originall doth im-  
 port. Teaching vs, that the true  
 end of all his iudgements is to  
 humble vs, euery twigge of his  
 rodde hauing this worde Humi-  
 lity engrauen on it: and euery  
 blow and stroke of his hand  
 sounding this word Lowlinesse,  
 Lowlinesse. For this is the ge-  
 nerrall vertue we are to learne by  
 all afflictions; besides other v-  
 ces, according to the nature of  
 the affliction. And thus draw bold  
 Secondly, let vs view the word  
 of Gods worship. And therein  
 first, for the publicke exercise of  
 the worde, Salomons Temple,  
 where

Isa. 1.2.3

Cant. 3.6

1. Re. 6. 29

Eze. 15. 16

where we shall see, that the walls of Gods House were engraven with Palme trees: for among all the beauties of holinesse in Gods Temple, there is none greater then Humility; where the seruants of God bow their knees, hang downe their heads, or else lift them vp, that they may looke from themselves, and their owne excellencies. Secondly, let vs see the second Temple, and here let vs cast our eyes on the out-side, beholding, First, the East. Secondly, the North. Thirdly, the South. In which second Temple wee shall see, that the posts of the windowes ouer the gates, were engrauen with Palmes, to teach vs, when we approach the Church, beholding the front thereof, whilst we are a farr off, we are to be humbled with the sight thereof, and to march towards it with the steps of humility. The Palmes placed towards the East, signifying, that the Sun of glory should arise

rise vpon the Humble, & shine  
principally to them. Being set  
towards the North, they signifie  
that humility is to bee learned  
by all the colde and sharpnesse  
that proceeds from the North.  
And those that looked towards  
the South and the chambers of  
rainy cloudes, teach, that all the  
showres of encrease, that first &  
last raine of Gods blessings  
principally belong to the lowly  
in heart. Secondly, cast your eyes  
within the Temple. And first be-  
lowe, and there you shall see  
Palme trees and Cherubins, so  
intermixt and engrauen the one  
within the other, as is wonder-  
full to beholde. Those engrauen  
within, doe signifie and admo-  
nisha that our humility should be  
sincere and vnfained, not resting  
in outward ceremonies, but en-  
tering into the inward places of  
the heart. Those belowe may  
leade vs to humility, by consi-  
deration of our owne nature,  
when wee looke downe and be-  
holde

Eze. 41. 18  
19. 20

Judg. 4.

holde our owne lowe estate, in respect both of our sinne, and the miseries that followes it. And those about, may leade vs to humility, by consideration of the diuine nature, when wee look vpwards and thinke vpon that most high Maiesty, so full of glorie and grace, able to overwhelm any heart, or dazle any eye that gaze on such incomprehensible greatnesse. Secondly, if we consider priuate houses and places, beholde the house of Deborah, vnder a Palme tree; to teach vs, that those who seeke heavenly learning, and the shewres of diuine counsell, must sit a while downe vnder the lowly Palme, and rest themselves in the shadow of humility. For God giues grace to the humble; the humble hee will teach, when they come vnto him; giue with the Ephod of true worship, to enquire of him the way of life.

Thus wee see that to set forth the properties of humility, God

hath

which not ceased of old to figure  
and shadowe out the same vnto  
both in the persons and pla-  
ces dedicated to his worshippe;  
vnder the type and representati-  
on of the Palme tre. That euery  
man in euery place might haue  
wherewith to stirre vp his heart  
to the desire and practice of this  
vertue, seeing God so in loue  
with it, that euery where hee  
would haue it painted and en-  
grauen before our faces. For al-  
beit the tree of life haue Faith for  
the roote of it, Hope for the bulk,  
and Loue for the fruit; yet if it  
want Humility which is the bark,  
it withers, dies and comes to  
nought. For the barke if it bee  
taken from the tree, doth not on-  
ly disgrace it, but also killes it,  
seeing it keepes in the liuely sap  
by which the whole tree was  
nourished and quickned: so if  
humility be taken from our faith,  
from our hope, from our loue, &  
from our liues and conuersations;  
all these, nor the best of them,  
can

can ever be truly sayd to be li-  
ving graces, but rather rotten  
stinking, and dead carcases  
in Gods sight.

6. The degrees of Humility.

Gloss.

SOME have distinguished the  
degrees of humility into three  
heads. The first whereof, is to  
be subject to our superiours, and  
not preferre our selues to our  
equals; and this they call suffi-  
cient humility, and such as is re-  
quired of necessity. The second  
is, to be subject to our equals, and  
not preferre our selues to our in-  
feriours, and that they say is co-  
pious and abundant humility,  
and of great charity. The third  
is, to be subject to our inferiours,  
and preferre our selues to none,  
and this they say, is excellent, su-  
perabundant, and of very high  
perfection. And according to this  
opinion, humility consisting of  
these three steps, is figured by the  
three degrees or cubits in the Al-

Exod. 27.

of the Tabernacle. But others  
 give foure degrees to it. The  
 first resting in the contempt of  
 the world, and the glory thereof.  
 The second, in despising of no  
 man, if neuer so meane. The third,  
 in despising himselfe. The fourth,  
 in despising to bee despised; that  
 is, in not caring for the contempt  
 that any man can cast vpon him.  
 Some Bernard gives the reason of  
 the first three degrees, but yet  
 he approoues them not as  
 sufficient: The vertue of humility,  
 he saith, hath these three degrees,  
 namely, to submit himselfe to his  
 superiours; so that by no ambi-  
 tion or enuy hee be euer drawen  
 to thinke himselfe equall to him:  
 not to preferre himselfe to his e-  
 quals, lest by an vnlawfull appe-  
 tite of desire, hee seeme to haue  
 a will to bee aboue him: to sub-  
 mit himselfe euen to his inferi-  
 ours, rather then seeke to be pre-  
 ferred, that by this the truth of  
 his humility may be proued and  
 declared.

Some



*Ansel.  
Bern: in sen.*

Some others doe make seuerall degrees of humility, which they reckon thus. First, to knowe mans selfe to be contemptible; to teach this to others; to confesse it; to perswade others to beleue it: to suffer patiently of others to say much: to suffer himselfe to be contemptibly handled and intreated: and finally, to haue a loue and affection to doe and suffer all this. I doe here the rather shew the iudgement of sundry men, in searching the degrees of Humility; not so shew their differences, but their great desire and industry to come to the meanes that might leade to the height of this so noble and necessary a vertue: and thereby the rather to incite vs to a diligent care of walking in those steppes, that may bring vs to the top of all felicity.

*Chrys. lib.  
de 12. grad.  
humil.  
Ber.  
Tho. Aqui.*

Therefore, seeing the most part of the learned Fathers and others, doe insist vpon twelue degrees of humility, I willingly

fol.

followe their iudgements, as my  
side herein: and will briefly  
set them vnto you, for your  
mutuall helpe in attayning the  
possession of piety. Saint Bernard  
disputing at large the twelue  
degrees of pride, for the bet-  
ter understanding of the twelue  
degrees of humility, saith thus:  
There must needs bee the same  
degrees of them that ascend in  
to the throne, and of them that  
descend: the same way of those  
that goe vp to the Citie, and of  
them that come from it: the same  
one of them that goe into the  
house, and of them that goe out  
of it. By one ladder the Angels  
descended and ascended. Let Sa-  
lomon propose his degrees of hu-  
mility: which hee hath in his  
heart: what to propose vnto thee  
I haue not, except in the order  
of my descension: into which  
yet if thou dost diligently look,  
thou shalt find the way of ascension  
may be found. *his nigad poem 101*  
For if a man coming from  
Rome,

Remo, should meete thee; go  
 thither, and aske of thee the way  
 what better directions couldest  
 thou giue him, then to shew  
 him the way thou camst  
 selfe? how couldest thou best  
 informe him, then to set forth  
 to him, the names of the Cities,  
 Castles, Villages, Rivers, and  
 Mountaines, which thou passedst  
 in thy iourney? And thus describ-  
 ing the way that himselfe went,  
 hee shewes the way that thou  
 shouldest goe: to the end that  
 thou shouldest know the place  
 going, that hee passed by com-  
 ming. So in describing the de-  
 grees of pride, by which man as-  
 pires to the top of all impiety,  
 and becoms odious vnto God,  
 wee may easily beholde the de-  
 scending steps of humilitie,  
 which to trauele securely vnto the  
 glory of God in heauen.

To giue you then the names  
 of these degrees of Humilitie,  
 let mee begin with the feare of  
 God for the first step; for like the

feares

res God, hauing his minde be-  
 set on the obseruation of  
 Gods lawes, and remembring  
 the excellent and euertlast-  
 ing reward which followes the  
 keeping of them, and the feare-  
 full plagues and punishments  
 which attend the transgressors;  
 he is gotten vpon the first staire  
 of humilitie. And then hee be-  
 gins to set his foote vpon the  
 second steppe; which is, the re-  
 nouncing of himselfe, and all his  
 owne will and delights, neither  
 willing nor desiring to fulfill  
 his owne lusts and peruerse will:  
 but still mindefull of that of our  
 Saviour, I seeke not mine owne  
 will, but the will of my Father  
 which sent mee. Thus comes hee  
 to the third degree, and that is pa-  
 tience. For if wee be any way  
 perplexed with crosses and af-  
 flictions in our obedience to  
 God, wee must beare them with  
 patience, and humbling our  
 selves vnder the mighty hand of  
 God; we shall be exalted in due  
 time.

Io. 5

2. 102

2. Cor. 12

1. Cor. 2

time. And hence comes the fourth degree, which is humble and hearty confession of our sin vnto God, euen our wicked thoughts, with inward lamentation and detestation of them. For the iust man is the first accuser of himselfe. The fift degree is, not to doe any thing out of singularity, or otherwise then the rule of the sacred volume of Gods lawe doth warrant. For not to abound in a mans owne sense, is a great step towards the height of humiliry. So the blessed Apostle was affected. For though he spake tongues more then they all, and was rapt vp into the third heauen, and knew the minde of God, yet professeth he to know nothing, but Christ Iesus and him crucified. To this wee will adde the sixt degree, which is a wise and commendable silence, not being detroued shew our learning and gifts, or to heare our selues talke, but soberly to listen to the grave

counsel

courses of others, and not to interpose our judgements and verdicts, but vpon serious meditation, and after many demands. It is a true saying, A fooles bolt is soone shotte, and in much talke is much vanity and offence, and great occasion of ostentation. Euen very heathens and pagans agree herein, that silence is an argument of a wise man, and that many words are full of many vices. Therefore the holy Ghost giues vs in those few words, a masse of wisdom: Be slow to speake. And very needefull it is to obserue that counsell well, for of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.

Therefore the seueanth degree is: that when necessity vrgeth vs to speake, wee speake few and good words fit to edifie, and apt to the present necessity of speech, furthermore distrusting our owne sufficiency, as vnable to reach to

Pro.10

Iam.2

Mat.12.

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Rom. 13

Luk. 2.  
10.3

the full scope and depth of the  
 businesse proposed. Much talke,  
 will make a man presume much  
 of his ability, and put him in be-  
 leefe that he is some body, when  
 indeede, he is but vainely puffed  
 up with a windy Tympany of his  
 owne vaine conceite. And surely  
 I shall not say amisse, to say, that  
 a man of very few words well  
 & aduisedly addressed, hath got-  
 ten the conquest of pride, and  
 won a strong Castle for Humility  
 to rest in. Besides, another degree  
 is conteyned in being subiect not  
 onely to our betters, and superi-  
 ours, which is also a great ver-  
 tue, seeing our Sauour was sub-  
 iect to his parents, but also to  
 our inferiours; an example where-  
 of Christ shewed in washing his  
 disciples feete. But yet wee must  
 goe on to a ninth degree, which  
 is not onely to haue our selues in  
 contempt, and to repute our  
 selues vile, yea, more vnworthie  
 then any others, but also confesse  
 it with the inward affections of  
 the

the heart. Without this degree  
it is but in vaine for man to labor  
any spirituall building. For the  
contempt of a mans selfe, and the  
mortification of our owne willes  
and affections, is the foundation  
of all spirituall building. We haue  
seene *Dauid* dauncing before the  
Arke, and protesting he will yet  
bee more vile for the glory of his  
God. And indeede hee that is  
truly humble, thinkes himselfe  
most vnworthy of all others. Ful-  
fill my ioy, saith the Apostle, that  
ye bee like minded, hauing the  
same loue, being of one accord,  
and of one iudgement, and let e-  
very man esteeme others better  
then of himselfe. And there is a  
reason hereof giuen by a learned  
Father, although the thing seeme  
very vnreasonable, and it is this:  
For that there are many (and so  
wee must thinke) who (vn-  
knowne to vs) are farre better  
then wee, and yet publikely wee  
are better then they. Therefore  
we may well from the very heart,

2. Sam. 6

chrys. lib.  
de 12. grad.  
humil.  
Phil. 2

Aug.



[43]

Gregor.

confesse our selues to be most vn-  
worthy of all. For who can shew  
any thing to iustify himselve by?  
As the Prophet saith; and should  
it greene a man to bow downe  
his eare to the poore? I know  
there are some that can contemne  
themselues, or rather seeme to  
themselues to contemne them-  
selues: (for few can doe it in-  
deede) yet they cannot indure  
without shew of much bitterness  
and dislike, that others should be  
preferred before them: but what  
is this but Hypocrisie? And can  
humility hope of any placethere?  
Surely, hee is no vaine witness  
who saith, Without humility it is  
but vaine to hope for pardon of  
sinnes: much lesse is hee a vaine  
witness who saith, He that will  
be my disciple, let him deny him-  
selfe, take vp the Crosse, and fol-  
low me.

And here let vs goe vp to the  
tenth degree of this goodly build-  
ing of Humility, which is not  
onely a desire that others esteeme

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vs vile and vnworthy, but also a  
 shunning of all honours which  
 others would cast vpon vs: for in-  
 deede the truely humble desires  
 to be reputed for contemptible  
 and vile, and not praysed for  
 meeke and humble: for to seeke  
 for prayse by Humility, is not the  
 vertue of Humility, but the sub-  
 version of Humility; for the hum-  
 ble reioyceth when he is contem-  
 ned; and in this onely, hee is  
 sometimes proude, because hee  
 contemnes prayse. A man shall  
 finde some that will repute them-  
 selues vnworthy, but by no  
 meanes will abide, that others  
 should so reckon of them; nor can  
 patiently heare it of other men.  
 This is no better then plaine Hy-  
 pocrisie: For as one saith well, he  
 is an Hypocrite which seekes not  
 to be humble, but desires to be so.  
 Againe, he must auoide al honors,  
 that are intended towards him,  
 after the president of Christ. This  
 is the degree that an humble man  
 must come vnto: It is no great

Bern.

Aug.

Ber.

Mar. 7

Mat. 8

Mat. 17.

Mat. 21

matter (as that good Father saith)  
 To be humble in a dejected  
 state, but rare and singular is ho-  
 nourable Humility. And that we  
 may approach neere the very goal  
 there is yet a farther degree,  
 which consists as well in prohib-  
 biting and restraining of honour  
 to be bestowed on vs, as in being  
 grieved when honour is offered  
 both which we evidently finde in  
 our blessed Sauour: when he hea-  
 led the dumbe, he commanded  
 to tell it to no man. When he  
 cleansed the leaper: he said: See  
 thou tell no man. When he shew-  
 ed his three disciples his transfi-  
 guration, He charged them to  
 shew the vision to no man. In like  
 manner our Sauour was much  
 grieved at the honour was given  
 him on Palme Sunday, when they  
 cried, Blessed is he that cometh  
 in the name of the Lord, for at  
 that time he wept ouer Ierusalem,  
 which was to shew vs, that we  
 should be grieved vpon the like  
 occasion: and good reason there

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there for it. Because *Qui laudatur in facie, flagellatur in corde.* A wise man, when he is prayſed to his face, is prickt at the heart.

Chryſoſt.

he laſt, but not the leaſt degree is, not onely patiently to ſuffer our ſelues to be contemned, but withall ioyfully to take ſuch contempt: For as Gold and Siluer is tried in the fire, ſo are men acceptable in the furnace of aduerſity. Herein take the Prophets for an example of ſuffering aduerſity, and long patience. Behold we count them bleſſed which endure. Do not the husbandmen waite patiently and endure all ſtormes, for the pretious fruites of the Earth, hauing long patience for it, till they receiue the former and latter rayne? And muſt not we patiently endure all contempts and ſcornes caſt vpon vs, that by patience we may poſſeſſe our Soules? But what ſhall we ſay to thoſe that reioyce at contempt and afflictions? Are not they at the very higheſt pitch of

Syr. 2

Iam 5.

Luk. 21.

Act. 5

Iam. x

Gregory

glories Ladder ? And how came they there but by Humility? We see the Apostles reioycing that they are counted worthy to suffer any thing for the name of *Iesus*. And we know the resolution of Saint *James* : That we must account it exceeding ioy, when we fall into many temptations. But what a wonder is this, that the childe that is beaten, should not onely take the rodde and kisse it; but hugge it, and reioyce that he is beaten? yet such is the case of Gods seruants. They onely that are truly humble can doe it. For *Qui gloriam hominum non querit, contumeliam non sentit, sed concupiscit*. He that seekes not for the glory of men, feelles no contumely or contempt, but rather desires it. Those that descend by these degrees of Humility, shall undoubtedly meete Christ in the cloudes, in great maiesty; and surely he that will ascend, must thus ascend. For the more thou descendest by Humility, the neerer

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rer thou art to God in his glory.  
 So then wee see, that not one-  
 ly in heart, but euen in habit, the  
 humble will exercise Humility.  
 he will haue humble manners,  
 humble workes, humble words,  
 humble garments, humble meate,  
 humble society, humble place;  
 in all shewing how much he af-  
 fects vility and contempt, the  
 guards and keepers of Humility.  
 If the Apostles forsooke all  
 things, he will retaine nothing:  
 If every Saint *Iohn Baptist* were  
 homely clad and meanely fedde,  
 he will not be as those in kings  
 houses; nor as those that reioyce  
 as in the day of slaughter. If *Paule*  
 beate downe his body and bring  
 it into subiection, he will not  
 pamper his as the rich glutton: If  
*Dauid* were humble and deiected  
 in prosperity, he will not be lif-  
 ted up by any casualty. If *Iob* and  
*Tobias* bee patient vnder many  
 crosses, he will not be impatient  
 vnder any affliction. To conclude,  
 If to abhorre his owne counsell,

and the deare affections of his owne heart, will be acceptable to God : Hee will resigne himselfe and all his possibilities inward and outward, to enioy his God.

*7. The motives to Humility.*

**A**S in every action there is required an inducement in the apprehension of the agent, to bring that worke to an end. So in this great and diuine action of Humility, an impression is to be made in our minds, of some such motives and perswasions, as may incite vs to beginne and perfect that excellent worke. And in my conceite, none is of more moment, then the frequent exercise of despised workes, and such as carnall men account dishonourable and base : for he can neuer come to the perfection of Humility, that despiseth the workes, the wayes, and paths of Humility, no more then he can come to his journeyes end, who neglects the

the way that should bring him to it.

Our labour then shall bee in this place to confine the most principall causes which doe especially moue and induce a man to true humility, within the number of 5. Where we will first suruey the things below vs; secondly, the things within vs; thirdly, the things neere vs; fourthly, the things against vs; fifthly the things about vs; as the maine motiues to humility. And first for the creatures of God that are below vs, as the earth and elements, the unreasonable creatures, the insensible parts of nature, and also the lights of heauen; all these being duly considered doe or (at least) ought abundantly to humble vs: for as touching the earth we tread on, if we consider, we haue our substance from it, and that we must one day returne to it againe, how can it but exceedingly humble vs? how can we euer looke on the earth but wee must



must thinke wee see our graues? Againe, if we consider, that the earth which now we spurne with our feete, and contemptuously treade on, shall one day bee the best ornament and covering for our proud heads, how can wee but bee humbled? Besides, shall not the great neede wee stand in to haue the earth to support vs, breede humility in vs? dost thou not know that it sustaines thee, and that if it should breake vnder thy feet, as it did vnder *Dathan* and *Abiram*, thou shouldest goe quicke downe to hell? Adde vnto this, that the earth doth wonderfully by the power and goodnesse of God produce all delicacies and varieties whereon to feede, and wherewith to be clad, both for necessity and pleasure: which if it did not, thou shouldest starue with hunger: & if it brought not forth both wood and other fuell to warme thee, and cloathing to defende thee from the colde, thou shouldest

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dest also perish with colde.

I cannot passe by the sweete meditation of a learned Father upon this point; who writing on these words; God made man of the dust of the earth: shewes that therein man is well admonished of humility. When thou bearest dust, learne to bee of an vnsearfull minde, that thou admire not the person of men. Why art thou of an high minde in thy selfe? If any time such thoughts arise in thy heart, as doe engender a tumour and swelling thereof, let the memory of the creation step in; that God tooke dust and made man of it. When canst thou forget thy selfe? then thou forgets' thy selfe, when in thy thoughts thou departest from this earth.

But if thou neuer forsake the meditation of this earth, but as it were be incorporated into it, walke in it, rest in it, liue after thine owne lawe and lust in this earth; whatsoeuer of lesse or more moment

Bern.in  
Gen. 2.

moment thou doest, in the earth, thou hast at hand, whence to be admonished of thy humility. Art thou rayled at and waxest angry? whence is this heate and furie of the minde? is it from the ignominy cast vpon thee? dost thou not beare the opprobrious note of ignobility? doth the imagination of thy minde boyle by and by? doth thou labour to retorne more raylings then thou receiuedst? Cast downe thy minde, and beholde the dust wherof thou wast made, and the commotions of thy minde will cease. Looke on the earth, and thinke, doth he obiect ignobility to mee, that am of the earth? had hee not made lesse reckoning of mee if hee had obiected to me, that thing of whom I am? For hee doth not obiect vnto me that I was of earth, but that I was of man. But how much more pretious is a man animated, and indued with a reasonable soule, then the earth which

I

in the hand of my ancient mother the earth; therefore it is no ignominy to me, that I am borne of a seruile or base father, but it is honour to me, that I am made a liuing soule. Hee thinkes I am disgraced, not obseruing that therein hee more honoured mee, when to my dispraise he objected that thing to me. For I being nothing ignorant of my nature, know who I am, and from whence I came. After this manner if wee call to minde, that we were made of the earth, this remembrance will neuer suffer, that the commotion of the minde shall haue any place in vs. Let the earth giue ayd vnto reason, euer present at hand, and withall admonish vs of our estate. If at any time thou gape and lust after thy concupiscence, thinke how thou must depart from hence; and if thou shalt consider that thou shalt be dissolved into earth, this madding concupiscence will cease: earth thou

art

art, and to earth thou must returne. Remember, that shortly those thy lustfull, wrathfull, and inflamed members; nor that same cōcupiscence of the flesh, which now is, shall no more bee thy members, being dissolued and redacted into earth. Remember of what nature thou art, & all headlongnes and propensity to euill, will be vndone, and of no force. Let this remembrance bee vnto vs a caution and keeper against euery sinne: God made man of the dust of the earth. Humility is good, and is of kinne vnto vs, and borne with vs: and therefore to bee remembred. If hee had sayd, God made man, taking his matter frō heauen; when should we haue cōtemplated him to be admonished of our nature? There is present with vs an admonition of our vility and basenesse; euen of things wee treade vnder our feet. Lookke vpon the earth, and thinke that thou art formed of him, who is of kinne to the earth

earth and of a vile condition.  
What is more contemptible to  
us? what can we doe more wor-  
thily, then to make no account of  
our selues? Doest thou see a-  
ny one proud? richly attyred?  
illustrious & famous by his hands  
full of Rings, carrying a Ring or  
Jewell of great price on his hand,  
head, or other place, and boa-  
sting himselfe for some great  
man, clad in silke? hauing ma-  
ny seruants with long loose yel-  
low lockes, and artificially flow-  
ing & streaming ouer his shoul-  
ders? shewing his golde chaines?  
sitting in gold embroydered cha-  
riots? going loftily? speaking  
loftily? puffed vp with the multi-  
tude of flatterers and seruants  
which he drawes to him? swolne  
with conceit of his dainty fare at  
his table? puffed vp with the salu-  
tations that all doe giue him in  
Court, rising from their seats, re-  
uerently meeting him, and with  
honour attending him, offering  
to vscher and garde him? If at a-  
ny

ny time, thou see these Princes going on with the great noyce & tumult of seruants and Gentlemen Vshers: if at any time thou see them to affray some by threatening, to pull others in peeces: publicate this mans goods, & adiudge that man vnto death: Let not the sight of these things affray thee: nor yet for these things that are done, feare him that commands them to be done: let it not astonish thee, nor let this phansie seeme insolent & strange, thinke that God made man of the earth: *Si aliud quid est homo, time, si vero puluis e terra est contemne*: If man bee any thing else then dust, feare him; but if hee be but of the earth, contemne him.

Besides the helps vnto Humility which the earth yeeldes vs, wee shall not be vnprouided to the same end by the ayre. For if thou shalt consider, that without it thou canst not liue one moment; except thou shouldest

still

Princes will drawe in the ayre into thy  
 noyce & bowels to the cooling of thy  
 Gentle heart, thou shouldest be instantly  
 me thou choaked and smothered in thine  
 y threat- owne heate: and againe, if the  
 peeces: ayre bee but troubled with a cold  
 s, & ad- winde and freezing disposition,  
 h: Let how vehemently doth it afflict  
 ngs af- thee? Nor is it the least cause of  
 things humbling thee, to consider that  
 m that if the ayre bee but pestilent and  
 ne: let infected, how suddenly it kills  
 let this

And shal we not find enough in  
 range, the water wee daily vse, and is  
 an of so necessary to vs, to induce vs to  
 home, Humility? If water were not,  
 st con- shouldest thou not be as vnclean  
 g else as a swine? & without it would  
 if hee not the earth be dry and barren,  
 ernne and so thou shouldest perish  
 Humi- with hunger? In like sort is the  
 es vs, fire a good motiue to Humility?  
 ed to For if thou shouldest want fire  
 For to dresse thy meate, and warme  
 with- thee, shouldest thou not perish  
 one with hunger and colde? and is  
 ldest not the fire besides prepared to  
 still tor-

Syr. 7.  
 Deut. 23



Mat. 6.

torment the vngodly? How should wicked man bee proude, that must burne eternally in an vnquenchable fire, if hee be not humble? And further consider the things that growe on the earth, how much thou needest them: for without them thou canst not liue the life of a man. Also consider the goodnesse in many of the creatures, which thou thy selfe wantest: as the brightnesse of golde, the glorious beauty of the floures, *Salomon* in all his royalty not beeing cloathed like one of them. Turne thy eyes towards the vnreasonable creatures, and consider in them many great and excellent perfections which thou wantest: as the sweetnes of singing in many birds, without the teaching of any creature; and yet is so admirable, that thou in many yeares teaching canst neuer attaine to a note of it: The swiftnes of birds in flying, and in some beasts their valour in fighting: also the

How beauty and abundant helpe  
proude minister to cloath thee with  
y in all which thou must begge  
be none them to couer thy nakednes,  
onsider adorne thy deformities, to  
on the be thy weaknesse. Moreouer  
needest the lights of heauen, consider  
n thou how much thou needest them.  
a man, for without light thou couldest  
nesse in haue no comforts of thy owne  
which eyes, nor of the beauty of this  
as the world, or any thing in it. And  
e glori- as may we haue sufficient cause  
, *Salu-* in the things vnder vs, if duely  
being considered, to humble vs.

Turne Now secondly, we must draw  
asong- motiues to humility from the  
sider in things that are within our selues.  
cellent Where we shall find many cau-  
antests ses to humble vs, as wel in respect  
in ma- of our soules as bodies. For as  
ching touching the body, whether we  
so ad- consider his originall, end, or  
yeares present state, we shall find matter  
e to a sufficient to abate our pride. In  
birds the originall, what is it but an  
beasts vncleane seed? in the midst and  
also present state, what is it but a  
the sacke

sacke full of dangers: in the end,  
 what is it but a banquet for  
 wormes? See and consider, saith  
 that deuout Father, whence thou  
 comest, and blush for shame:  
 where thou art, and mourne for  
 griefe: whither thou goest, and  
 tremble for feare. If thou loo-  
 kest from whence thou came,  
 thou shalt finde from rottennes,  
 at the best, thou mayst call cor-  
 ruption thy father, & the wormes  
 thy mother and sisters. Consi-  
 der withal the griefe thou brogh-  
 test to thy mother in conceiuing  
 and bearing thee: wee are be-  
 gotten in filth, nourished in dark-  
 nesse, wee are heavy burthens to  
 our mothers, wee are borne and  
 brought forth with sorrowes,  
 and many throbbing throwes,  
 and in our birth, after a viperous  
 manner, wee teare and rend our  
 poore mothers. Also let vs con-  
 sider wee are borne naked, impo-  
 tent, and crying, destitute of all  
 meanes to helpe our selues, no  
 creature in so great misery. Wee

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ginne our liues with weeping,  
 ing the Prophets of our owne  
 ery: we speake not, and yet  
 prophesie, faith that wor-  
 Father. And let vs also consi-  
 to what end this body comes,  
 it not dust and ashes? doth not  
 the most worthy and excellent so  
 account it? It were no great mar-  
 ell, if a Captaine or great Com-  
 mander, should rise vp in armes  
 againt his Lord, seeing himselfe  
 planted in a rich and inexpugna-  
 ble Castle, seated vpon a rocke,  
 furnished with munition and vic-  
 tuals, naturally inuironed with  
 euincible bulwarkes: But what  
 shall wee account him to be, that  
 hath but a little Cottage, coue-  
 red with strawe, dawbed with  
 mortar, and built vpon slender  
 posts, which may most easily be  
 burnt with fire, or throwne  
 downe with small strength; what  
 shall wee thinke of him, if hee  
 be vppre and rebell againt his  
 Lord? shall we not rightly iudge  
 him to be a mad man? And what  
 shall

August.

Gen.3.

Gen.18

Syr.7

1.Mac.2

Mich.6

shall wee thinke of man, whose habitation is with a breath made voyde, and is not? whose body with the heate of a feuer is turned to ashes? who hath no need of a fire to worke his confusion, or water to drowne him; hauing in himselfe fire and water sufficient to choake and destroy him? what shall we thinke of him, shall wee not iustly deeme him to be a starke foole and out of his wits, if hee rayse a rebellion, or lift vp his heart against the great God of heauen and earth? who at the best is but a feast for wormes and other odious creatures. And therefore ought to be humbled, seeing the vengeance of the wicked is fire and wormes. Nay, the glory of sinfull man is but dunge and wormes. And for the present estate of the body, wee may say of it, as the Lord doth of the *Israelites*; that their casting downe is in the midst of themselues, meaning that their cause of inward griefe and euill

was

whose was enough to humble and cast  
 h made downe: so within our  
 e body is euen in our bodies, there  
 is ruel abundantly contayned to be-  
 no need an humble minde. For as he  
 fusion, that is continually exercised in  
 hauing pouring sinks and draughts, and  
 suffici- carrying them out of the way;  
 y him? can neuer waxe proud thereat:  
 m, shall *Quomodo superbiat qui secum*  
 to be a *fer sentinam portat?* How can  
 s wits, be proud, that euermore car-  
 lift vp ries a filthy and odious sinke a-  
 great bout him? And where shall one  
 ? who finde a more stinking priuy,  
 ast for then the belly of man? *Si quid*  
 s crea- *est hominis et nares, ceteraque*  
 nt to be *membra egrediatur, diligenter in-*  
 geance *specteris, nunquā vilis sterquil-*  
 worms. *ium inuenisti;* If thou shalt but  
 man is diligently obserue, what passeth  
 And from the mouth, eares, and other  
 e body, members of man, thou shalt ne-  
 e Lord ver finde a more stinking dung-  
 at their ill then man is. So that if man  
 midst of consider his owne vilenesse, hu-  
 at their milley will gather strength, and  
 d euills daily encrease till it haue his per-

*Ierom.*

*Aug.*

Gen. 18

fect worke in him. For as muske will recouer his saour and sweetnesse lost, if it be suffered to hang in filthy and stinking places; so humility growes more and more fragrant, and renews his lost forces, when man seriously considers his owne vility and vnworthines. And therefore the blessed Patriarke durst not approach vnto God, to beg a fauour of him, but with the apprehension of his owne vilenes in his heart, and a faithfull confession of it with his mouth.

And as the body and the consideration thereof puts many causes of humility before vs: so the consideration of the soule, doth no lesse. For neither man knowes by examining his state, that hee is a damned sinner, or else that hee is freely and fully redeemed from the guile and punishment of his sinnes, by a true application of the merits of Christ Iesus to himselfe, witnessed by a serious repentance.

For as hee know the former of these, namely that hee lies in a dangerous and damnable estate; then hee in a lower place and viler condition, then the vilest creatures, the dogge, the hogge, or the roade: seeing hee is the debtor of a double death, both temporall and eternall: but these creatures owe onely one death. Also he beareth about with him, both the miserie of sinne and punishment for sinne; and they but onely of punishment, and that temporall: and in this is hee like to the diuels onely: For no other creature else is subiect to eternall punishment. But if man doe not know that hee is a damnable sinner; yet hee shall haue great labour to knowe, that hee is in an assured state of saluation; hee may know that hee is a debtor of eternall death: but the best marke hee hath to knowe whether his finnes bee forgiven him, ariseth from a profound humilitie, the daughter and heire



Eccl. 9

Gregory.

of a true Christian; lively, iu-  
 uing faith. For it is true, that by  
 no outward temporall blessings  
 or afflictions, can a man come to  
 know, whether hee be in the fa-  
 uour of God: the iust and the  
 wise, and all their workes are in  
 the hands of God, and no man  
 knoweth either loue or hatred  
 of all that is before them. But  
 for this cause, saith a Father, are  
 all things vncertaine in respect  
 of our deserts: *Vt vnā certam*  
*gratiā teneamus humilitatem;* That  
 wee might holde fast by this one  
 certaine and infallible grace of  
 humility: which whosoever hath  
 planted in the garden of his heart,  
 hath an vndoubted testimony of  
 the eternall presence of the spirit,  
 and the neuer failing fauour of  
 God.

- But aboue all it ought to hum-  
 ble thee; to consider, that the  
 soule, the wisest soule, the most  
 learned soule that euer was, be-  
 sides the soule of Christ, knoweth  
 not what it selfe is. But by how  
 much

much it is more humble, by so much it knowes it selfe best. For *sapientes sapientior, qui humi-* Amongst wise men, hee is most wise, that is most humble. Besides all this, it will much humble vs, to consider that albeit wee doe know assuredly wee are in the state of grace, being ascertained of the remission of our finnes: yet these foure mayne blocks lying in our way, cannot but cast vs downe on our knees: namely, when wee weigh first, our negligence which wee finde in our selues, of profiting. Secondly, the difficulty of continuing in holy purposes and duties. Thirdly, the impossibility of rising againe out of our finnes, by our owne strength. And fourthly, the facility of falling into horrible finnes, if wee were not supported by the hand of God. These considerations, I say, must needs humble vs. For at the breath & blast of one word, a man is sometime cast downe; and being

*Ptolomy.*

downe beholde the impossibility of rising againe, seeing as the *Psalmist* saith, The spirit and breath of man goeth from him, but returnes not againe. And what debility doe we see in man, in that not able to ouercome the least vices? and what difficulty in continuing in any vertue? and what great slouth & negligence in profiting and increasing his talents in this time of the haruest of his life? so that if wee consider things beneath vs, wee cannot but be humbled. If the earth, it is our graue: if the fire, it is the punishment of sinners: if beasts, they are stronger, more couragious and in many things wiser then man is: if the fowles of the ayre, they are swifter: if things growing on the earth, as fruits; they are better: as flowers, beautifuller then man. If man consider his owne body, there was neuer a more stinking dunghill: if his soule, there was neuer a greater traytour.

What

What then must we doe now,  
but returne thirdly, to the view  
of things about vs, or neare vs?  
wherein we shall finde matter e-  
nough to humble our hearts. For  
if wee consider that many of our  
neighbours and brethren, doe  
exceedingly profit in knowledge  
and vertue, whilest we remaine  
in sinne and ignorance; it should  
make vs blush and bee ashamed  
of our selues. If wee consider  
many of our neighbours and bre-  
thren, that are leproous, lame,  
and blinde, poore, feeble; impo-  
tent, beggars, and afflicted with  
a sea of miseries, (for which we  
ought to haue compassion of the,  
and to suffer with them, to feare  
God and be thankful vnto him,  
with humble prayses and ac-  
knowledgement of his goodnes,  
and greatnesse, who could in all  
equity haue inflicted the same &  
worse on vs, and yet hath merci-  
fully preserued vs, and aboun-  
dantly either enriched vs, or lo-  
vingly spared to lay so heauy a

burden on vs,) this consideration ought much to humble vs. And surely king or subiect whosoever he be, that is not subiect to some sort of Gods correction, whereby the Image of Christ by enduring some measure of his afflictions, is begotten and framed in them, is a bastard, and no sonne. For a good part of that Image rests in true humility of heart.

The beggar that feares God is better in Gods sight, then the greatest monarch, that hath cast it off. If a poore cast-away should come and tell me how he had lost all by fier, or oppression and violence, should any vile Adamite, scorne the example? No, let mee take my poore brother by the hand, tell teares with him, lest I be numbred amongst that Synners sort, that desired rather to lose Christ then their Hogs. When the Lord casts downe poore men, he preacheth aloude to rich men, and great men, He that thinkes he stands, take heede

1. Cor. 10:

lest

lest he fall. The poore man by violence of fier or other casualtie cast out of all, preacheth to the highest estate of all, subiect to the same power that threw him downe. For kings haue lost all as well as others: as we see in *Zerubbias*, *Dauid* by his owne sonne, and many examples in our owne Chronicles. What then can this consideration doe lesse then humble man? What can be gathered from this, but as one did whilest he was expounding the tragicall History of *Iob*? Confessing that whilest he was in that worke, he was afflicted with continuall fea-  
ters, yet this comfort he thereby gathered: that it so chanced to him by Gods providence: that himselfe being wounded and sick, should expound wounded *Iob*; that hee might with words the better expresse the minde of wounded *Iob*; these stripes making him the better to vnderstand *Iobs* wounded spirit. So say I, that both by our neighbours wounds,

*Greg. pra-  
fat. in mor.*

and by our owne, we cannot but be brought to humble our selues; but amongst the rest, the consideration of the ruine that pride hath made in all estates and all times, is of no small moment to engender Humility. Was it not pride that caused Sathan to fall downe from Heauen into Hells? did not *Pharaoh* for his proude heart drowne in the redde Sea, & all his Host? *Abimelech* that slew his seauenty brethren vpon a stone: the Iewes thought by wisdom to preserue their kingdom: *Adam* would eate the forbidden fruite: *Peter* would die with Christ: the Pharisey had confidence in himselfe: and many others who standing high in their owne conceite, were cast downe, and many of them came to fearefull ends. *Ne sis iniquissimus index*: Bee not an vniust iudge towards thy selfe: but lay these and such like things to thy heart, against the pride of thy heart, casting downe thy selfe,

that

that thou mayest be exalted of the Lord; and imitating him, that descended from Heauen, in the greatest Humility, and therefore was from the greatest Humility, aduanced to the greatest glory. For the whole dispensation of his life and death, was to instruct vs to become humble. For when he was an infant, he was layed in a manger, and not a Bed; afterwards bred in the house of the Saints and his poore mother, being subiect vnto both. Hee was taught in hearing those he had no neede of; asking, and being asked he declared admirable wisdom: he is subiect to *Iohn Baptist*, and the Lord receiues baptisme of the seruant: Hee resisted none of his aduersaries, nor shewed his vnspeakeable power against any, but gaue place to the powerfull, and permitted to the temporary power, the power which himselfe by right had.

In the forme and habit of a guilty person, he is presented before



fore the high Priests, brought to the President, and receiues his sentence; and when he could not haue checke and choake his calumniators, with silence he passeth them ouer. He was spit vpon by seruants and most vile boyes; deliuered to death, and that in mans iudgement most vile; so that all things did exercise the man Christ, from his natiuity to his death. But after so great Humility, at length he shewes his glory, together glorifying them, how many soeuer haue suffered ignominy with him. These be the fatherly and diuine institutions; let vs put our selues to the imitation of these, that by humility we may rise to eternitie, and eternall glory, which is the true perfection and onely gift of God. Therefore by what meanes shall we descend to this sauing humility; extinguishing the pernicious pride of the minde? If we perpetually exercise the study of modesty, and contemne nothing, as being hurt

nothing; for the soule is made  
 like to the studie and exercises of  
 our life, and vnto such things  
 as it doth, vnto such is it fra-  
 med, and to the same configured  
 and made like. Let thy ornaments  
 and induments, thy going and  
 thy sitting, thy nourishment and  
 thy bed, thy house and domestick  
 vessels be all the patternes of fru-  
 galty: thy speech, thy reioy-  
 cing, thy neighbourhood, let  
 them all saue of mediocrity, and  
 not of pompe. And what greater  
 argument of a modest and hum-  
 ble minde, then if any bee set a-  
 boue their brethren, one to sub-  
 mitte themselves to another? And  
 hence one calls humillity *The san-*  
*ctuarium virtutum*. The treasure  
 house of vertues. Wherfore when  
 one was demanded, who was a  
 holier man, he answered. The hum-  
 ble. Who holier? The humbler.  
 Who holiest? The humblest.  
 And such is he that is euen like a  
 weaned childe, who hath all his  
 hope and heart in the breasts of  
 his

his mother : So hath the true humble man in the goodnesse of God.

And seeing we now discourse of such motives to humility as do arise from things neere vnto vs, what more neere then men? And what men fitter to stirre vs vp to this vertue, then such, as albeit they knew it not, nor the worth of it; yet did better expresse it then we Christians? *Agarhocles* king of *Sicill*, being a potters son, would neuer eate meate without an earthen vessell at his Table, to put him in minde of his former condition; and being demanded the cause, he answered: I that am now king of *Sicilia*, was sometimes a potters sonne. Therefore whosoever thou art, that arisest out of a meane place to bee rich and great, hold thy fortune reuerently and with humility. We reade that *Lechus* king of *Poland*, had his ragged suite which hee wore as a priuate man, hanged vp in his pallace, to admonish him of his

Anson.

the true  
nefle of  
the second, king of *France*, by  
how much as others contended  
to have pretious garments, by so  
much the more did hee striue to  
make them more vile. And of *Ga-*  
that most noble Phisition I  
inde it recorded : that albeit hee  
was both very learned, and wrot  
many bookes, yet was he so mo-  
dest that he put not his name to  
any of them.

It is remembred, that *Plotina*  
*Traianus* the Emperors wife,  
when he was chosen Emperour,  
and going into the Capitoll, ma-  
ny prayed for the felicity of the  
Empire; and shee being on the  
hayres, & looking back, answe-  
red them : Such doe I enter in hi-  
ther, as I desire to come from  
hence; signifying she would wish  
as much good to all being in the  
Empire, as when she was with-  
out it. And when *Traianus* friends  
accused him of too much familia-  
rity to all, and not hauing respect  
to the Imperiall maiesty, he an-  
swered

swered, I will shew my selfe such  
 an Emperour to men priuate, as  
 my selfe being a priuate man doe  
 desire to finde. Their glory I con-  
 fesse is great, that got the name  
 of great, as *Alexander* the great,  
*Pompey* the great, *Charles* the  
 great, *Ottoman* the great: But  
 they get more glory who obtain  
 the name *Optimus*; that is, the  
 best, as *Traian* did. Why should  
 I speake of *Publius Bithunius* the  
 richest of al priuate men that euer  
 were! Yet who in such ample  
 boundance had such modestie  
 of them; in so great nobility,  
 so great mansuetude and gentle-  
 nesse? in so corrupt manners of  
 the time, shewed such and so  
 great equity and temperance and  
 moderation? And what neede I  
 remember *Aelius Pertinax* who  
 was made Emperour against his  
 will? who forbad his name to be  
 written in the imperiall posses-  
 sions, because they were not pro-  
 per to the Emperour, but com-  
 mon to the Romans: and when  
 the

The Senate would needs haue his  
 son called *Augusta*, and his son  
 forbad it, saying, It is  
 sufficient that I doe raigne: and  
 I will not ray the Empire against my will.  
 This was that noble *Scipio Affri-*  
*cane*, who when the Romans  
 would haue erected statues for  
 him, in the Counsaile, in the  
 Court, and in *Iupiter's* Temple,  
 and would haue put his Image in  
 triumphal ornature, and him-  
 selfe to be for euer Consul, and  
 for euer Dictator, refused them  
 all, shewing himselfe greater in  
 refusing those honours, then in  
 desiring them. And let me ranke  
 with these that most famous *Fa-*  
*bius Maximus*, who hauing  
 beend five times Consul, his Fa-  
 ther, Grandfather and great  
 grandfather often; when his son  
 was to be chosen Consul, dealt  
 constantly with the people, that  
 sometimes they would giue the  
 vacancy to the house of *Fabii*; not  
 for that hee doubted his sonnes  
 vertues, for he was a famous per-  
 son

son; but for that he would not have that great Empire continued in one family; what moderation more effectually then this which euen overcomes fatherly affections which are most strong. And that I may not be too tedious, take this one example of our moderne times, for all: Count *Moline* sometimes the prince of *Parmaes* companion, who living in all pompe and delicacy, being of possessions infinite, and entering into a deepe melancholy of the worlds vanities, and transitory pleasures; resolved to become of the order of the Friars *Capuchins*: whose institution is to possesse nothing of their owne more then cloaths on their backs, continually going bare foot, wearing hayre shirts, lying vpon hard boords winter and summer, besides, they must aske no meate but what is voluntarily giuen them they take, nor lay vp any for the morrow, this is their rule. Behold, this great Count submit himselfe.

ould not himselfe to the basest drudgery, to  
continue in water, make cleane the  
moderate best of the roomes, being the In-  
terior of the Order; and withall  
teaching his living amongst the  
strongest of his subiects. What  
shall we say vnto this Humility?  
If this prostrate spirit were not  
the seruant of superstition, or he  
mispend his good workes on a  
wrong faith, what more then ho-  
norable lowlines were this? Vn-  
to what confusion may these ex-  
amples of humility, moderation,  
and temperance put vs? And  
how can we but be much affected  
with their imitation?

But because wee speake of  
things neere vnto vs, what is  
more neere vnto vs then our own  
vertues? Yet euen the confide-  
ration of them, will not a little  
humble vs: if we consider, not  
what others haue lesse then our-  
selues, but what wee haue lesse  
then we should haue; wherein,  
thou must not thinke thy selfe  
vertuous, because thou seest some  
turne

Ful.



turne backe, or else walke slowly; for the bleare-eyed must not be sayde to haue a sound sight, because some are blinde: nor he must not bee sayde to be found, that lies soore wounded and halfe dead; because another is found slain with a greater wound: nor ought hee to claime the glory as a conquerour, whoseuer hee bee, that albeit hee bee not slayne of the enemy, yet is holden captiue of the enemy. Therefore compare not thy selfe to others, but to thy selfe; and the wayes thou shalt finde in thy selfe, being of such things as thou oughtest to haue, and I oftentimes others haue, will cause a better opinion of others, then of thy selfe.

It is not impertinent to this place, that we take motives from the Hieroglyphicks, Symbols, & representations, which the ancient Egyptians haue giuen of humility: for these may not a little incite to bee in loue with the

vertue.

Some haue sayd, that the  
hawke is the true represen-  
tation of humility, because other  
birds doe not perpendicularly &  
directly fall downe and stoupe  
to the earth: but windingly and  
by compasse; whereas the Gos-  
hawke onely stoupes directly. So  
other vertues goe compasse and  
make a circuit in their extensi-  
on: but humility stoupes direct-  
ly without any winding. But I  
finde that the Hieroglyphick and  
representation of Humility, a-  
mongst the Egyptians was this:  
A man on his knees, his armes  
extended and stretched forth, &  
his eyes lift vp to heauen. On his  
knees, as bowing, and casting a-  
way his owne proper merit. His  
armes stretched out, as expect-  
ing all good from heauen. Lift-  
ing vp his eyes, as acknowled-  
ging the diuine power. And  
therefore some compare humili-  
ty to the Calcedony Stone, which  
is of a pale colour, and of that  
nature that it cannot bee polish-  
ed,

ed, or set out: no more can humil-  
mility bee polished with honour  
or humane glory; it abandons  
all soyles that may make it ori-  
ent and desirabile in the sight  
of the world.

For if thou wert borne in *Persia*,  
*Per-* thou wouldest not desire to  
*fa,* dwell in *Greece*: and seeing thou  
art borne in pouerty, or bred in  
humility, why seekest thou to be  
rich? and not rather to liue hap-  
py in the condition thou was  
borne and bred? As it is better  
to lye in a little base bed, being  
whole and sound, then in a large  
and rich couch, being sicke and  
fore; so it is much better to liue  
in an humble and meane fortune  
happily, then in a very great ad-  
uancement vnhappily. But this  
I say, to close vp this point: that  
if the Kings of *Persia* before  
their sacrifices disputed of pie-  
tie: before they dranke, of tem-  
perance, and before they fought  
of fortitude: Then by much bet-  
ter reason, ought Humility to be

our discourse, before euery  
action that we enterprize.  
what is nearer vnto vs, then  
the best duties of our life? And  
therefore, euen all the actions  
we goe about, should stirre vs  
to entertayne this vertue, see-  
ing the Heathen seasoned all  
their actions with such diuine  
discourses. And not without  
cause doe our neighbours chal-  
lenge this dutie of vs, and in  
some sort mooue vs to it. For  
what do they require of vs, more  
then discretion and moderation?  
And what doe wee loue better  
in man then discretion? Is it not  
that vertue that keeps peace  
with all men, and giues the true  
weight and value to euery acti-  
on? Surely it is one of the grea-  
test good things of the world:  
and it hath no other descent then  
from humility. And this is the  
true prooffe of it, to referre all  
we doth or thinkes, to the touch-  
stone of Gods word. This  
discretion is not so much a ver-  
tue

tue, as the moderator of vertues  
 the orderer and marshaller of  
 our affections: the Scholem-  
 ster of all good customes and  
 manners. Take this away, and  
 vertue will become vice, and na-  
 turall affections will turne to  
 beastly perturbations & destruc-  
 tion of nature. And so excellenc  
 is this grace of discretion, that  
 it wants not the ayde of any o-  
 ther vertue, saue onely the sparks  
 and heate of charity, without  
 which, as it is obscured, so doth  
 vehement zeale without the tem-  
 per of discretion, precipitate and  
 cast men headlong into many er-  
 rors. Therefore where these two  
 meete in one, that zeale may  
 give wings and life to discre-  
 on, and discretion put a measure,  
 beauty and perpetuity to zeale:  
 there needeth no further perfec-  
 tion in this life. And all this pro-  
 ceedeth from Humility onely, &  
 hath no other ground.

Let vs in the fourth place,  
 consider the things that are a-

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ainst vs: for therein wee shall  
not haue a few prouocations to  
humility. The enemies that haue  
engaged battell against vs, are so  
many and puissant; that without  
the speciall assistance of God, we  
can neuer resist the least of them;  
much lesse can wee quell and o-  
uercome them. For if wee bee  
compared to the least of them,  
they are as Gyants, and wee as  
Grashoppers: our inuisible ene-  
mies would strangle vs, and cast  
vs head-long into a Sea of per-  
dition, if the holy protection of  
God hindered not their plots,  
and supported our infinite weak-  
nesse. There is no power on the  
earth to bee compared to the  
Leuiathan, who was made one-  
ly to strike terrour and amaze-  
ment into men. Therefore it is  
only the mercies of God, and  
his singular loue towards all  
men, that they are not consumed  
and swallowed vp of this enemy.  
The forces of our deadly enemies  
are mustered by the holy Ghost

Num.13

Iob.41.

Lam.3

Ephe. 6

in the field of the worde: so that euery eye may behold them, and humble himselfe at the consideration. They are not flesh and blood that wee wrastle against, for then wee might haue some hope in our owne strength: but they are principalities and powers, worldly gouernours, the Princes of the darknesse of this world, spirituall wickednesses in the highest places: and the more to humble vs at the sight of these enemies, there is no way to encounter them, and stand against their assaults, but by taking to vs, and putting on vs the armor of God: And that will not serue neither: it must bee all the armour of God; not one point or lace of Gods armour must bee wanting, if wee will quench the fiery darts of the wicked: and yet more; we must pray alwaies, and that with all manner of prayer and supplication in the spirit, and watch with all kinde of perseuerance and supplication. The

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waies,  
f pray-  
spirit,  
of per-  
a. The  
con-

consideration of this bloody cō-  
flict, of this cruell and deadly en-  
counter, can neuer enter into our  
more serious meditations, but it  
must needs bring forth in vs a  
humbleing and casting down  
of our selues, seeing that onely  
by this policy, the field is ours,  
and the conquest nobly obtay-  
ned.

But if wee account that either  
our sinnes, or the afflictions and  
iudgements of God for sinnes be  
against vs : wee haue no lesse  
cause by them to bee mooued to  
humility. For as the permitting  
of man to fall into sin, so all the  
afflicting of man for sinne, is to  
this end from God, that man may  
be humbled : and that so as by a  
saluing medicine, the deadly dis-  
ease of pride might bee cured. A  
godly Father admiring why *Eue*,  
after the creation was called *vi-*  
*rgo*, or woman, seeing after God  
had giuen sentence of death a-  
gainst her, for sinne, shee was  
ennobled with the title of life, &

*Aug.*



to bee the mother of all liuing: because it seemed fitter that after her creation, when shee stood in the state of immortality and righteousness, shee should haue had that name giuen her, then when sentence of death was pronounced against her. For how can the name of life agree with the sentence of death? Answer it thus: Most fitly was this name of life imposed on her, when shee was depriued of her excellent indowments and gifts, which were occasions of her growing proud; that seeing her selfe subject to so many miseries, they might euery where be vnto her the occasions of humiliry. So that beeing admonished by the acknowledgement of her miseries, and humbling her selfe before God, she might receiue life, and by that grace of humiliry be preserued; which shee had lost by the abuse of her gifts. What wonderfull Art of God is this, to breed in vs true humiliry?

how

How evidently doth hee shew the  
 great desire hee hath of our hu-  
 mility, seeing hee besiegeth vs  
 with so many labours, afflicti-  
 ons and miseries, and to no other  
 end but to humble vs? How care-  
 full is hee to frame humility in  
 our hearts, that by his infinite af-  
 flictions and punishments, as so  
 many Preachers, doth euer and  
 every where admonish vs of our  
 humility? So that if crosses and  
 afflictions had tongues, we shold  
 heare them preach no other do-  
 ctrine, but humility, humility;  
 lowlinesse, lowlinesse.

Yet of all the enemies that  
 are against vs, none is more po-  
 tent then pride, nor makes grea-  
 ter hauocke in the soule and bo-  
 dy of man. And therefore is it  
 sayd of pride onely and no sinne  
 else, that God resists the proud:  
 which if he did not, Satan would  
 haue the whole conquest and  
 spoyle both of body and soule.  
 And hence is it, that the good  
 King praies so earnestly, O Lord

*Psal. 25.*

A a 3      looke

Gregor.

Aug.

looke vpon me, and haue mercy on me. Vpon which a Father Commenting, saith thus: If thou be not lookt vpon by God, look on thy selfe, and thou shalt finde in thy selfe pride; whereby thou seemes great vnto thy selfe: and therefore art not respected of God. Beholde, saith another Father, *Grande miraculum*, A great miracle: God is high, and thou listest vp thy selfe: yet hee flies from thee: thou humbles thy selfe, hee comes downe to thee. Why is this? Surely because hee is most high, and beholdes the things that are humble, and knowes and beholds things that are high a farre off: he beholdes things humble, that hee may aduance them: but high things and proud hearts hee knowes a farre off, that he may pull them downe. Therefore thou goest not the right way to heauen, and because Christ sees thee erre, hee cries to thee out of the Gospel; shewing thee the right way, Learne of me

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me that I am meeke and lowly  
in minde. Pride is such an ene-  
my to man, that whensoever a  
man waxeth proud, hee loseth all  
that euer he had receiued before:  
and therefore no such foe to  
man as it. For none can depriue  
a man of all his goods at one  
pinch and in an instant; not the  
greatest Tyrant in the world:  
but pride despoyles a man in a  
mince, of all the graces hee euer  
receiued of God. Nor is there any  
thing that makes a man so foolish  
as pride doth. For if thou shoul-  
dest see a man that had a conceit  
hee could reach to the toppes of  
mountaines, and apprehend to  
the starres, wouldest thou not  
thinke him madde and foolish?  
Such is hee that thinks he excels  
others. For hee that thinks him-  
selfe some thing, when hee is no-  
thing, deceiues himselfe in his  
imagination. And is not he mad  
that deceiues himselfe? And  
hath hee any thing, or is hee any  
thing, that hath nothing but out

Aug.

chrys.

Gal.6

1. Cor. 4

*Ambr.*

of another mans goodnesse, and at his pleasure? And what hath any man that hee hath not receiued? why then hauing receiued it, is hee proud of another mans? Therefore think ener vpon those things that may humble thee, & not exalt thee: so was the Publican preferred to the Pharisee: thinke humbly in thy heart thou hast done nothing, and then thou hast done the whole. The Bees flying in the ayre, doe often ballast their wings with little stones or earth, lest the winde should blow away their little barke. So let vs likewise doe, that fearing the winde of vaine-glory and ambition may carry vs away, wee may take vp the consideration of our sinnes, and especially of pride that is so neare akinne vnto vs, and ballast our cogitations therewith, that the one may keepe vs downe as much as the other lifts vs vp. For the nature of mans heart naturally is to be proud; but if authority or riches

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riches meete with it, then it becomes insufferable. The poorest sheepe in the flock, if you put a bell about his neck, will strue to goe foremost: so the proud if he get any power or riches, will advance himselfe before all other men. Therefore the consideration of the poyson of this vice so natural to vs, and so hurtfull for vs, should worke Humility in our hearts. As to ouercome the *Madants*, three hundred of the weaker men were chosen, which durst not stoope to drinke water for feare of their enemies: so God chooseth the foolish things, and things that are not, the humble and such as trust not in earthly things, to bee the conquerors of all the bands and powers of Hell; for hee exalts the humble and meeke, but puts downe the mighty from their seate.

*Ioseph  
antiq. 5.*

*1. Cor. 1*

Now all maladies have not one sort of cure: some are helped by incision, some by adustion, some by application of plaisters:

A a 5

but

Aug.

August.

Seri.

Sakst.

but the disease of pride stands in neede of all these, a veine must be opened by taking from vs our dearest ioyes, that which is as neere vnto vs as our blood: adu-  
 s- tion and burning of the flesh, by  
 affli- tions and crosses, as that  
 good Father cried, *Domine hic vixi,*  
*hic seca, ne in aeternum peream:*  
 Burne mee here in this World,  
 launce me here, lest I perish for  
 euer: and withall a continuall pla-  
 ster of the meditation of Christs  
 passion, must bee kept vpon this  
 sore: else it will neuer bee cu-  
 red.

Behold by that plaster thou hast  
 an example of Humility, the me-  
 dicine of pride; why then art  
 thou proude, being but a dead  
 skinne, and stinking corruption?  
 Is thy King and Lord humble,  
 and art thou proude? An hea-  
 then man could say, that the easi-  
 est way to riches was *per contemp-*  
*tum*, to despise and contemn them.  
 And it is said of *Cata*, that the  
 more he shunned glory, the more

Aug.

it followed him. *Anthemus* the Giant, as often as *Hercules* cast him on the ground, receiued new forces : So humility casting away glory and contemning it, receiues it so much the more. All which excellent graces of Humility we are despoyled of by pride, and therefore the consideration of it should much moue vs to Humility.

For it is the extent of all vertues : It may bee called great, according to all the manners and wayes of greatnesse. If we looke to the height of it, which is a greatnesse attributed to Towers, Trees, and pyramides, because very high ; what is greater or higher then Humility? Is not all spirituall height in the purity and cleannesse of the heart? For by how much the spirit is purer, by so much is it lift vp to God. And what can bee higher, then that which is as high as God, I meane humility? For it shall be exalted. If we looke to the deapth of it,



a greatnesse also ascribed to waters, valleis, wells and pits; what can be deeper and greater then humility, which is so accounted of with God, as Christ only must bee the teacher of it, and God onely the rewarder of it, for it shall be exalted? If we behold the latitude and breadth of it, and so we call goodly & spacious rooms, goodly and large fields great, because they are of great breadth; then what is broader or greater then Humility? For the spirituall latitude of the Soule is Charity, which extends it selfe to every body, of what place or condition soeuer he be. But humility extends it selfe as farre as Charity, for from the highest to the lowest an humble man is euer humble. And if wee shall consider the length of it, in which respect wee call long iourneys, and long distances of place, great wayes; so is it also very great and long: for the spirituall longitude and length of the same, is nothing else but perse-

scue.

uerance and constancy in ver-  
ties; and what is longer then hu-  
mility, which neuer hath end? So  
then we see what great cause we  
haue by consideration of this  
deadly enemy of ours, pride,  
which deprives vs of this most  
great and soueraigne vertue, to  
be moued to humility.

Wee must now then descend  
to the fift consideration, namely  
of such things as are about vs:  
where we cannot looke vpon a-  
nything but may iustly humble  
vs. And in this case, I cannot but  
muse at that fond Prouerb, *Quæ  
supra nos, nihil ad nos*, The things  
that are about vs, belong not to  
vs: For there is nothing more  
ours then these. If then we shall  
consider the immensity of God,  
and his iustice prepared to take  
vengeance of our sinnes, we shall  
haue good cause to humble our  
selues. Besides, if wee consider  
his mercy and goodnesse, in those  
vnspeakeable benefits first of  
creation. For he made vs, and not  
we

Io. 10.

Syr. 29.

Rom. 8.

we our selues, and might haue made vs Snakes and Toades, as well as men. Secondly, of redemption, laying downe his life for his sheepe; a kindnes so great, as that we should neuer forget the great loue of our Sauour paying the debt that we did owe. Thirdly of preservation, not suffering one hayre of the heads of his children to perish. And lastly, of sanctification and glorification, so providing by an eternall decree, that there should be no condemnation to them that are in Christ *Iesus*, but should all bee heires annexed with Christ; how can we but bee humbled and cast downe to such a God? How can we once thinke a proud thought, standing in the sight and presence of such a God, whose power no creature can escape? whose wisdom no man can deceiue, whose iustice no man can corrupt, and whose goodnesse and mercy no man can declare?

It is vsually obserued that for  
three

three causes men doe stoope and bow themselves. First, when they see a Sword or some such danger over their heads. Secondly, when they passe vnder low gates. And thirdly, when they see their superiours sit in an inferiour place: and for the same causes, may all men be moued to humble themselves, and to feare; as well in respect of the Sword of Gods iudgements brandishing ouer their heads for their sinnes, and therefore ought to bee humbled vnder the mighty hand of God: as also that they must enter in at the low gate of Humility, or else neuer be saued. For Christ is the doore; if any enter in by him, he shall be saued: but as a Father well obserues, the gate is humble and low, if we meane to enter with whole heads, wee must stoope, and cast downe ourselves. And besides, seeing the king of glory himselfe, our Lord and master *Iesus Christ* so humbled for vs as neuer was any; and it is sufficient

1. Pet. 5

Io. 10.

Aug.

Io. 15.  
Mat. 10.

cient for the seruant that he be  
his Lord: How can we but hum-  
ble our selues and thinke our  
selues then most happy, when  
most humble? For there is no de-  
cency, nor correspondency for  
the souldier, or the seruant to sit  
in the throne, when his Empe-  
rour or his Lord stands on the  
pauement.

So that whether we shall re-  
spect the things good or euill, we  
shall neuer want matter of humili-  
lity: all the good things of this  
life, we haue them from others:  
we haue them in great imperfe-  
ctions; and we may more easily  
loose them, then we obtayned  
them: and besides, if we looke  
impartially into them, wee haue  
not the Lordshippe and Domini-  
on of them: but the burden and  
danger of them. For we owe a  
greater tribute for them, then at  
the first blush they seeme to  
charge vs withall. And not on-  
ly we stand in hazard to lose  
them, but we may easily and e-

ter-

ernally be lost for them. So that  
 ere is euen cause enough to  
 humble vs. And as for the things  
 themselves euill, there is none  
 so dull but seeth plainly a strong  
 argument in them to cast him  
 downe. If we looke vpon our  
 finnes, are we not iustly adiudg-  
 ed to the eternall torments of  
 Hell, if we repent not for them?  
 And doth not God send all other  
 euills that we can name, as sick-  
 nesse, pouerty, banishment, im-  
 prisonment, disgrace and the rest,  
 to this end, that this heauenly  
 vertue of Humility may be en-  
 gendred in vs? What a wonder  
 is this that such and so many cau-  
 ses of Humility do not humble  
 vs? What a wonderfull vanity  
 and folly of mans heart is this,  
 whose pride perfectly to breake,  
 whose lofty conceits to tame,  
 such and so great matter of Hu-  
 mility sufficeth not, but that yet  
 Earth and Ashes will be proud?  
 Whence comes this stupidity and  
 blockishnesse, but that none con-  
 siders

*Ber.*

*Ber.*

siders these things aright, and layes them to their heart. For if we did but duly weigh with our selues, what we are in our owne nature : who we are in our persons, and what kinde of men we are in our conditions, it were vtterly impossible our hearts could lodge one proud thought.

Besides all these, there are many sweete incitements and pro-uocations to humility, which because they are but scatteringly dispersed in this discourse, I doe thinke not vnproper in this place to vnfold more at large. The first and most principall of all, in my iudgement, is, that euer memorable example of our most blessed and gracious Sauour, which I finde so passionately and vsually dilated by most of the ancient Fathers, as being the chiefe motiue to beget Humility in Man. One speakes of it thus: Christ thy prince and master humbled himselfe, and art thou proud? an humble head is present, let a proud member

*Aug.*

member be absent, O how great  
was Christs Humility! he hum-  
bled himselfe to the incarnation:  
he humbled himselfe to the par-  
ticipation of humane nature, na-  
tural mortality: He humbled him-  
selfe to the temptations of the Di-  
uell: He humbled himselfe to the  
derisio of the people, to spitting,  
to bands, to stripes, to wounds,  
yea, euen to death: and if this be  
too little, we may adde something  
touching the kinde of death; for  
he suffered not any one kinde of  
death: but the most ignominious  
death of the Crosse. Behold thou  
hast here an example of Humility,  
the Phisick of pride. Why then  
O man, doest thou swell? Why  
stroutest thou, thou dead skinne?  
O filthy fond and momentany  
bubble, why art thou puffed vp?  
Another meditates on it thus: It  
is an intollerable peece of impu-  
dency, that where the Lord of  
maiesty made himselfe of no re-  
putation, there a silly worme,  
should swell and be puffed vp with  
selfe



selfe conceite. Was not the Lord of glory humble, comming into the world, humbly conuerſing in the world, moſt humble going out of the world: and why was this but to ſet man a cōpy and preſident to follow all his life long? what is more to be wōdred, what is more to be deteſted, what is more grievouſly to be puniſhed, then that we ſee the ſonne of God in the kingdome of Heauen to be made the higheſt, and in the kingdome of men, to be made the loweſt? and yet man for all this, will magnifie himſelfe vpon the Earth. O let this humilitie of our Sauour, be thy Phisick againſt euery tumor and ſwelling of thy heart: be thou abaſed and bluſh to bee proud, ſeeing God himſelfe was made humble for thee. Whom this example may not moue to Humility, his heart is as hard as flint, and his Conſcience ſo ſeared vp that nothing can mollify it.

But beſides the due conſideration

tion of our frayle condition  
 led to the view of our eternall  
 God and Creator, cannot (if it  
 be applyed home) but work hu-  
 mili-ty in vs. For the continuall  
 memory of our frayltie, is most  
 profitable to the exercise of hu-  
 mili-ty. And who can seriously  
 meditate the basenesse of the  
 mould, and the shortnes and brit-  
 tlenesse of the matter whereof  
 hee was made, but shall bee en-  
 forced to let fall his plumes?  
 Man cannot with the eye of dis-  
 cretion looke from whence hee  
 came, but must needes bee asha-  
 med and humbled. *Bernard* writ-  
 ting to *Eugenius* the Pope, tels  
 him, that it is a most wholesome  
 commotion, that thinking him-  
 selfe to bee *Summū pontificem*, the  
 chiefe Bishop: hee should with-  
 all consider, that hee not onely  
 was, but also is most vile dust &  
 ashes. That so hee might miti-  
 gate his conceit of Popedom,  
 with the consideration of his  
 frayle and miserable condition.

*Xerxes*

Bern.

Xerxes seeing an innumerable  
 hoast of men and considering  
 that within the short space of an  
 hundred yeares not one of them  
 should be liuing, wept bitterly,  
 saying to them that stood by  
 him, Men call mee the King of  
 the mightiest army that euer  
 was leauied, but I confesse my  
 selfe to be the most vile King ou-  
 uer most vile dust. Hence a Fa-  
 ther meditates thus: O man con-  
 sider who made thee; of what  
 hee made thee, and what kinde  
 of one he made thee. It is God  
 that made thee, that thou shoul-  
 dest feare him: of the earth hee  
 made thee, that thou shouldest  
 not be proud: according to his  
 owne image hee made thee, that  
 thou shouldest loue him: For  
 vnto what else did God make  
 thee, but that thou shouldest la-  
 bour to come to the right end,  
 that thou shouldest seeke eternall  
 things, and contemne frayle and  
 brittle things?

The Peacocke (wee knowe)  
 looking

looking on his beautiful plumes,  
growes proud, spreading his  
sayle as a glorious curtaine; but  
casting downe his eyes on his  
feete, hee presently lets fall his  
gorgeous trayne: so is it with  
man, when hee considers some  
shewes and lusters of beauty in  
himselfe, hee beginnes to spread  
his goodly plumes and admire  
himselfe; but when hee looks  
downe with an aduised aspect  
vpon his feete, viewing the foul-  
nesse of his life, and the fraylnes  
of his substance, hee is presently  
constrayned to strike sayle, and  
to humble himselfe. And surely,  
it is truely and diuinely sayde,  
that by how much as any man  
beholdes himselfe more, by so  
much doth hee please himselfe  
lesse: and by how much as hee  
receiues a greater light of grace,  
by so much more doth hee ac-  
knowledge what hee ought to  
bewaile in himselfe.

And as these are necessary helps  
to humble vs: so the memory of  
death,

*Gregory.*

Syr. 7

death is of great consequence. The Wise mans rule is neuer to bee forgotten: Remember the end, and thou shalt neuer doe amisse: And what is mans end, but dust, ashes, and wormes? What shall a man finde then of all his labours vnder the Sunne, but a body wasted with surfeit and wantonness? a soule loaden with sinne and horroure? a mind perplexed and distressed with a thousand various cogitations? what shall he finde but the great aduersary laying hotte assaile and battery against his soule? the world distracting, the flesh distrusting, and all forsaking him? This consideration being so true, as nothing more true, me thinks there should not neede much more matter to strike vs downe, and bring vs to the true knowledge of our selues. I haue read that it was an ancient custome, that the first day of the Emperours Coronation, a Tombe maker should bring vnto the Emperour

quence. ever to ber the r doe ns end, ormes then of Sunne surfeit laden a mind with a nions? e great le and e? the ch di him? o true, think much owne knowe e read some, Empe e ma e Em- ber our

erour diuerse sorts of Marble; saying vnto him, Let my Lord the Emperour chuse of which of these hee will haue his sepulcher made. And the like story is reported of one *John* the Patriarke, called the *Eleemosynary*; that hee caused his Tombe to be left vnfinished, appointing one to come to him euer at feasts, and when he was in greatest iollity and say, Sir your Tombe is vnfinished: command it to be perfected, for you know not what houre death may take you hence. These men no doubt, thought (as it is most true) that the serious meditation of death would moue them to cast down their proud creasts, and humbly consider their owne weak and feeble condition. If wee who are by a more glorious sight of the true spirit shining vpon vs, come to a fuller knowledge of heauen and heauenly things, could lay these things to our hearts; and labour, as many haue done before vs, to

sowe the seedes of mortification and humility in our hearts: what glorious Saints should wee be in heaven, and worthy presidents to succeeding ages?

Now nothing beeing more powerfull to encline our willes, then the apprehension of profit; it will not be vnecessary in this place, that you call to minde those vspeakeable benefites of Humility: of which it is already largely discoursed. For if profit may mooue vs to Humility, there is nothing vnder the Sunne so profitable for a Christian, as Humility is. It is storied of that famous Poet *Homer*, that all the Cities of Greece contended to haue the honor of his nativity: everyone affirming that he was borne there. For every one of them thought themselves sufficiently honoured, if a man in Philosophie so learned, and in Poesie so singular should bee borne in her. I may say as much for Humility; for all vertues strue  
amongst

amongst themselves for Humility, every one contending for the right of it, and thinking themselves much graced if they may get it to bee theirs; so excellent an ornament they account it. And taking a view of this contention, wee shall finde that the first that claimes this vertue to haue its originall from her is temperance: which is called the bridle and curb of pleasure, and the chaste moderator and Mistresse of mans life. And shee wants not great Clerkes to maintaine her claime, who elegantly and strongly commend Humility to bee a part of Temperance. To vnderstand this the better, wee must obserue that every vertue hath two things in it. First, goodnesse. Secondly, difficulty. In respect and on the behalfe of goodnesse, there ariseth in the heart of man a certaine passion, which is the hope of good, which good every man desires; not looking at all to the difficulty: but on the behalfe of

*Senec.*

*Boet.*

*Tho. Aqui.*  
22. q. 161  
art. 1



the difficulty, ariseth another passion, which is a certaine sluggishnesse and diffidence to obtaine that difficult thing. An example wee may propose in bruite beasts : If you doe shew a Grey-hound a farre off, albeit his pronity and naturall inclination doe inuite him to followe the Hare: yet hee seeing her so farre off, stands still, being taught by naturall instinct the difficulty of obtrayning her: whereas if shee were neare, hee would not doe so, but instantly betake himselfe to his best speed. So mans heart considering the goodnesse and beauty of vertue, wisheth it, but on the other side, contemplating the difficulty in gayning it, he is affected with slouth and diffidence, despayring to obtrayne it. To remedy this great inconuenience, there are two soueraigne vertues: the one is magnanimity, the other Humility: the first addes courage and strength to begin the worke and follow it; albeit

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Albeit the worke seeme most dif-  
ficult : but Humility restraines  
the fiercenes of desire & hope: lest  
unawares it should cast it selfe a-  
way; as we say, that to rule a horse,  
the rider hath need of spurs to put  
him to his speed, and yet must not  
want a bridle to cheeke and mo-  
derate the excesse in his pace and  
course : so the heart of man  
stands in need of the spurre of  
Magnanimity to prouoke him to  
undertake difficult things; and  
of the bridle of humility, that  
hee doe not cast himselfe head-  
long into that which hee is not  
able by his owne strength to per-  
forme. This vertue *David* pro-  
fessed; Lord I am not high min-  
ded, I haue no proud lookes : I  
exercise not my selfe in great  
things which are too high for me.  
But now as Magnanimity is a  
part of Fortitude, so is Humili-  
ty of Temperance; which brings  
to passe, that the minde is restrai-  
ned, and checks it selfe : know-  
ing his owne little worth, and

Psal. 131

with this knowledge presents it selfe before God, imploring help from his diuine bounty, to get that degree of vertue it desires, knowing that by it selfe it can neuer obtaine it. And thus it appeares that temperance hath a good claime to Humility.

*Martin de  
magistris  
lib. de fort.*

The second vertue that contends to haue Humility hers, is fortitude, which is the maintainer of iustice, by which we either, repell aduersities, or moderate our sorrows in bearing them, or else do bridle & check our ioyes in prosperity. And this doth not want a Champion to stand for his right, that Humility is his, and this is the euidence he giues in. All temptations by which man is in this life prouoked and tried, are of two kindes, eyther temptations suggested by prosperity or aduersity; and both kindes, the righteous man doth by humility ouercome. For in aduersity he considers that tribulations are sent him for his sinnes, and

and that he deserued many more;  
getting before his face Gods dee-  
pest children no better intreated,  
and knowing that God punish-  
ing here, remits the eternall tor-  
ment of those that are his. If he be  
tempted with prosperity, he doth  
in like sort by Humility over-  
come it, and so proues himselfe  
to bee a valiant man, that can  
breake thorow the brazen walls  
of prosperity and aduersity vn-  
hurt. So that humility is the armes  
by which he defends himselfe in  
prosperity, that he be not proud,  
and in aduersity the same armes sup-  
ports him, that he lose not patiẽce

There is a third that makes a  
challenge to Humility : and that  
is prudence, which some men call  
prouident knowledge, by which  
man prouides for the time to  
come. And to maintaine his plea,  
that humility is part of this pru-  
dence, this witnesse is brought.  
One of the principall effects of  
humility is this, to bring to passe,  
that all the vertues man hath, and

all the good workes he doth, albeit most excellent and worthy, yet they seeme vnto himselfe to be very little, or none at all. On the other side, pride is of that nature, that it makes all the small things that it doth, to be esteemed great. The spectacles that old men vse; when the young do vse them, are herein different, that those which the young men doe vse, shew all things lesse then they are; but vnto old men, the spectacles make all things greater then they are. And this is the difference betwixt pride and humility, that pride is like the old mens spectacles; and presents things greater then they are: but humility like the spectacles worne by young men, causing euery thing seeme lesse then it is, I haue read that *Ruffinus* the companion of Saint *Francis*, hauing a reuelation that a great crowne of glory was laide vp for that holy man; tolde him one day it would very much reioyce him, if he would let him

vn-

BONAN.

nderstand what he thought of  
himselfe, and in what esteeme he  
held himselfe : to whom Saint  
*Francis* gaue this answer ; I e-  
steeme my selfe the greatest sin-  
ner of any in the world, and that I  
serue God lesse then any other  
men: How can that be, said *Ruf-*  
*inus*, seeing some are theeues,  
some murtherers, some adulterers,  
and many most prophane and  
wicked sinners who neuer thinke  
on God ; and thou art not onely  
free from all these, but withall of  
much sanctity and holinesse? But  
he replying said : Out of doubt, if  
God had beene so mercifull vnto  
them, as he hath beene to me,  
they would haue shewed them-  
selues more thankfull then I haue  
done: and besides, if God had  
forsaken me, I should haue com-  
mitted farre greater sinnes then  
they. This most excellent degree  
of Humility, came from a most  
inward and high knowledge of  
God and of himselfe: For by how  
much more wee come to the

Cant. i

knowledge of God, by so much doe we more cleerely vnderstand our owne vility and misery therefore the spouse desireth not to be regarded, because she is blacke, and the Sunne hath looked on her. For as he that is blinded, and dazled with the raies of the Sunbeames, going into his house, sees nothing that is in it; so he that is lift vp with the high contemplation of the sunne of Righteousnes Christ *Iesus*, sees not the things that are his, all seem to him darknesse, and nothing at all. Whence ariseth in him, sorrow and lamentation for his finnes, hunger and thirst after righteousness: by which he makes hast to be enriched with the treasures of the soule, and to heape vp righteousness, laying a good foundation against the euill day. And thus is humility a part of prudence.

The last vertue that pleads for Humility, and would haue it hers, is Iustice, which is a perpetuall and constant will and rule, governing

ing to euery man his owne. This is one of the chiefe effects of humiliry, to attribute the faults and defects of other men to himselfe; and giues God the glory of all the good he doth, knowing that by his onely fauour and grace they were done. For vnto vs belongs nothing but shame and confusion of face: but vnto the Lord honour, glory, and prayse for euer. So you may see humiliry to be the parent of all vertues, or at least a good part of them: & therefore our Sauour calls it all righteousnesse; Let it be so now, for so it becommeth vs to fulfill all righteousnesse: that is, by Humiliry, and by no other means come we to the highest pitch and perfection of righteousness. Who then is not inflamed with the loue of this most louely vertue? And who will not bestow all his meanes, in deauours, and inventions to possesse it?

For looke what the Anchor is to the shippe, the foundation is

to

Mat. 3.



to the building, or the Earth to all that are in the world: the same is Humility to the minde and heart. So that amongst all the fouds and tempests of this world, amongst all the swelling waues of honour and greatnesse, this alone can make the heart quiet and stable,, and can altogether pacify it. This is the vn-divided companion of magnanimity and greatnesse of minde, being that which inforceth the minde to most great & excellent things, & that according to the rule of right reason. And so it comes to passe that humility taking hands with magnanimity exalts the most able & man in the world, about the skies.

Phil. 2. 1,  
2, 3, 4.

And our journey is not long to bring this to passe: for by two steppes the goale is wonne. The first steppe we may behold in the blessed Apostile. If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and  
mercy,

mercy, fullfill my ioy that ye bee  
like minded, hauing the same  
love, being of one accord, and of  
one iudgement: that nothing be  
done through contention or  
vainglory, but that in meeke-  
nesse of minde, euery man esteem  
other better then himselfe: looke  
not euery man on his own things,  
but euery man also on the things  
of other men. But how can this  
be full? Surely hee sheweth:  
Let the same minde bee in you  
which was in Christ *Iesus*: shew-  
ing that the chiefe effect of cha-  
rity and piety, is humility: For  
it is that which fauours the con-  
uersation of vnity and concord.  
Therefore if we desire this most  
necessary grace of humility: wee  
must fix our eyes on the vertues  
and graces of others and not our  
owne, and so shall we hold them  
our betters and esteeme them  
more worthy then our selues: and  
therefore are wee commanded to  
learne this humility of our hea-  
uenly master: Let the same minde  
be

Syr. 13.

be in you that was in Christ Ie-  
sus. The second step to Humi-  
lity, is, to conuerse with those  
humble. For if wee haue fellow-  
ship with the proude, wee shall  
put on pride. Hee that toucheth  
pitch shall be defiled. And pride  
is truely a garment, because hee  
that hath it cannot dissemble it,  
presently hee shewes it in the  
sight of all men: so that albeit it  
haue roote deepe enough in the  
heart, yet it may be seene euen as  
well as a garment on ones back.

Seeing then Humility de-  
stroyes not Magnanimity, being  
a vertue so necessary for Princes,  
and all great personages: let vs  
enquire into it, and examine  
wherein it consists, and how they  
two may well stand together.  
Magnanimity hath his name of  
the magnitude and greatnesse of  
the minde, and I doe not thinke  
any minde can truely bee great,  
that is not truely humble: nor  
hath any man in the worlde so  
great a minde as he that is hum-  
ble.

This magnanimity consists  
 in five things. The first is, to be  
 great in vertue and good man-  
 ners: for hee can neuer carry a  
 heart minde that knowes not to  
 be great in vertues. Wee may  
 compare it to the Cedars of Le-  
 banon, exalted aboue all the trees  
 in the field, so that the Cedars in  
 the garden of the Lord could not  
 be like it; all the trees in the gar-  
 den of God were not like it in  
 beauty. So the greatnesse of ver-  
 tue knowes no defect or want.  
 The magnanimous man stands  
 might vnder his burden: for  
 nothing can make him lesse then  
 he is. No one thing of those that  
 hee is to bee suffered or borne dis-  
 tresseth him. Whatsoeuer may  
 befall a man, hee complains not that  
 hath befallen him. He knowes  
 his owne strength & forces: *Vin-*  
*centem fortunam*, He overcomes  
 all disasters by the fine force of  
 vertue. And who is better able  
 to doe all this then the humble?  
 Hee must secondly, insist and  
 be

Eze. 31

Sen.

Pro. 8

Cic.

Sen.

be exercised in great and difficult that is, heavenly and eternal things: hee must cordially and from the heart, assist great and solemne deedes, and words, and also actually insist in them: saying, Heare mee, for my lips shall speake of wisdom. And surely the magnanimous and generous spirit vnderstands great things, workes great things, speakes great things; loues the truth, followes vprightnes, and scornes to deceiue any. But yee hee goes on. And thirdly, resists great things: hee lyeth not vnder the casualties of things: for by how much more difficult they are, by so much more doth hee valiantly and manfully resist in himselfe and resist them. Therefore is Magnanimity called a reason setting vpon difficult things. And in the person of a magnanimous & valiant man, one speaks very sweetly; Am I a poore man? Then I shall haue much company: Am I a banished man? There will

Will I thinke my selfe borne.  
 Whither I am sent I do not care;  
 was not borne to any one little  
 corner: *Patria mea, totus est hic*  
*mundus*: This whole world is my  
 countrie. As the Elephants,  
 Whales, and such other stupen-  
 dous beasts, doe not easily feele  
 the darts and speares of the Hun-  
 ters, when they are stricke with  
 them: they slenderly regarde the  
 barking of dogges, or the noyse  
 of a multitude: So the magna-  
 nymous & generous spirit knows  
 how to despise, contemne, and  
 tread vnder foot all the barkings  
 & bitings of the foule mouthed  
 world. And the more hee suffers,  
 the more strong and cheereful he  
 lookes: euen as the ayre, which  
 is then clearer, when the winde  
 blowes highest: and like the  
 starres, which doe then most  
 gloriously glister and twinckle  
 when the cold doth most abound.  
 How sweetely doth that wise  
 Heathen. describe him? The  
 magnanimous and valiant man  
 must

*Sen. Ep. 65*

must iudge of great matters : he is more fortunate who is not moued with aduersity, then hee who is promoted to prosperity. It is no wonder, if a man in a calme bee not shaken : but maruell at this, that any man should be able to stand, where all men are cast downe : and that any man should bee there aduanced, where others haue beene defective and awanting.

The next peece of Magnanimity is to pardon great things. Hee must bee indulgent to great iniuries : please his conquered enemies, and not shew his valour against a leafe tossed with the winde. There is a wonderfull example vnto this same purpose, of the *Romane* Emperour : who hauing ouercome *Herod*, and bee presenting his Crowne to the Emperour on his knees at his feet; was remitted the iniury, & life and kingdome giuen him : with this worthy *memorandum*, That it belonged to the same power

ters: hee will not make them: wishing him euer  
 then hee rather to make tryall of the  
 prosperitie, than his friendshippe, then their  
 names. And indeede a magnani-  
 mous and vertuous man will not  
 thinke that any iniury is done vn-  
 to him: hee will say of his ene-  
 mie, hee hath not hurt mee, but  
 hee would haue hurt mee. Hee  
 will thinke it a sufficient reuenge,  
 to haue beene able to reuenge.  
 For hee knowes it is a great and  
 noble kinde of reuenge to par-  
 don.

Senn.

But together with this, he must  
 also sifely know great things: he  
 must inquire and labour to come  
 to the knowledge of those great  
 secrets and hidden mysteries of  
 God, in respect whereof he must  
 contemne those base and triuiall  
 things, which the base vulgar,  
 and carnall earth-wormes of the  
 world so much admire and seeke  
 for. His minde soares like an Ea-  
 gle aboue the cloudes, searching  
 out those secrets and pathes of  
 god-



Sen.

godlinesse (which is the true great,  
magnanimity) where the kitchenes gr  
eye neuer was able to pierce. And out o  
therefore the learned Heathen esse o  
sayd truely, that hee onely must ber b  
and can iudge of great things then  
not subiect to common capes full  
city.

And lastly, it is the nature of Magnanimity to despise and contemne great things: for there is nothing in the world equiva-  
lent to the magnanimous and gene-  
rous spirit.

**Sen.**

Whatsoever is great in prosperity, whatsoever is great in aduersity, whatsoever it is that can carry so great and huge a bulke, as that it might put feare into an army of men: hee despiseth and contemneth them all, as being much lesse then himselfe. Heere is the wonder to bee wondered at: *Nihil est mirabile prater animam, cui magno, nihil est magnū.* There is nothing that is wonderable in the worlde, besides the minde of man, to which when it

he true great, nothing either is or  
he kites great. The Lion is obser-  
ce. And out of the greatnesse and no-  
leathernesse of his courage, to looke  
ly must be beasts, albeit farre grea-  
things then himselfe, with a dis-  
n captiuefull countenance, as con-  
ning their force and great-

And such is the noblenes, and  
nd con-stant minde of the magnani-  
there is-ty, that he contemnes dangers  
iualent difficult designes, and lookes  
d gene-lynefully at all frownes and  
reat in-positions of the world, seeme  
is great-ly neuer so sterne. In so much,  
t is that it is confest, *Facilius esse vin-*  
huge a-*centem gentem, quam magnani-*  
ut feare-ty. That it is more easy to sub-  
e despi-a whole nation, then one  
m all, a-magnanimous man. And that  
himselfe-ere is nothing great in things  
e won-der Heauen, but a minde de-  
prater-ling great things. Who then  
magnū, cast his eye ouer these peeces  
vonde-a magnanimous man, and not  
des the-esse that the humble man, is  
when it- the only magnanimous man? who  
is

Sen. Epist.  
23.

Sen. Lib. de  
mor.

is

is it that despiseth great things but he? Who is it that knows great things but he? Who pardons great injuries but he? Who resists great things but he? Who insists and walkes in great matters but he? And who in this world euer was, now is, or euer shall be great in vertues but he? Therefore is humility as necessary for the potentate as the peasant, for the greatest that sitte vpon Thrones, as for the meanest that kneele at the foote stoole. For he that will be great with God, must of necessity be great in all these things: For thus was our blessed Sauour (the most magnanimous spirit that euer was) great and the greatest of all other: and yet therewith humble, and the humblest of all other. Thus were the Martyres and witnesses of Gods truth (the worthies of the world) great & ennobled for their greatness of minde: and yet withall humble, and advanced for the humility of their minde: so that

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conclude safely ; none are  
ble, but those magnanimous:  
none are magnanimous, but  
humble. If it be told mee,  
humility is too melancholy  
for Princes and greatnesse  
to feede on : and that it becomes  
such high roomes and re-  
s to bee entertayned with  
rious spectacles, exhilarated  
pleasant comedies, & pleas'd  
with sweere harmonies : I haue  
to answere with a graue Fa-  
ther, what is more pleasant the re-  
conciliation with God our Father,  
who was so iustly and mightily  
offensed against vs ? What more  
welcome, then the reuelation of  
sinne, so long time hid ? Then  
acknowledgement of our cr-  
imes, and the pardon of so many  
past ? What greater plea-  
sure then the loathfomenesse of  
sinne in selfe ? Then the con-  
demnation of the whole world ? Then  
salutary ? Then a sound con-  
science ? Then no feare of death ;  
hell or damnation ? What great-

*Tert.*

ter

ter glory, then that thou tramplest  
the gods of the nations vnder thy  
feete; then that thou casts out  
diuels; desirest further reuelation  
and knowledge of heavenly  
things, and liuest vnto God?  
These are the pleasures, these are  
the holy and perpetuall specta-  
cles of Christians: If scenicall and  
stage playes delight thee, wee  
haue learning enough, verses e-  
nough, sentences enough, songs  
enough, voices enough: not fables  
but truths: not shadows but sim-  
plicities. Wilt thou haue wrest-  
ling and fencing? They are at  
hand, not few but many; behold  
vncleannesse cast downe by cha-  
stity: perfidiousnes ouerthrowne  
by Faith: cruelty crushed by mer-  
cy: wantonnesse strangled by  
modesty. These are the wrest-  
lings in which we are crowned:  
and no man is crowned except  
he strue as becometh him. Thus  
we see how humility and magna-  
nimity must march hand in hand  
in their hearts, that purpose to  
reach

amplest reach and obtaine the crowne of  
immortall glory. I may then iust-  
ly admonish all proud ones of  
their extreame folly ; as one be-  
cause me hath done : Let all high  
conceits blush for shame ; where  
the proud beleeue to finde a-  
ny place, when as they see Hea-  
ven and earth taken vp and pos-  
sessed by humility ?

I cannot passe over what comes  
to my remembrance, thinking  
on that diuine position of the A-  
postle : Euery good giuing, and  
euery good gift is from aboue,  
it cometh down from the Father  
of lights, with whom is no varia-  
blenesse, neyther shadowing by  
turning: fro which I gather that  
the truly humble, whom I descri-  
bed before to be such a one, as  
hath a most exact knowledge of  
his owne vility, and withall a  
most humble esteeme of himself,  
hath a most wonderfull dispositi-  
on and aptnes to receiue a Sea of  
graces and blessings from God.  
Not that I vnderstand the Apo-

*Cassiodorus*  
in  
Pl

1am. i.

file, as if God did not fill heaven, earth, hell and all things : and is both aboue, below and in all things, so that he cannot properly be said to descend : but that he sends his graces vpon those that are low and lowly in their owne esteeme ; and not on the proude that thinke well of themselues, and therefore are they said, to come from aboue. And withall, Humility is the mother of all other vertues ; reuerence, feare, obedience, patience, gentlenesse, modesty, friendship and the rest. And therefore if we meane to raise a great building and of fit height: we must first thinke of laying the foundation of Humility.

So excellent is this grace of humility, that oft times God suffers the ruines of many vertues in man, onely to builde and begeth this in him. If one had bestowed infinite treasures in building a goodly house, and because the foundation was not surely laide, the house should fall downe, with  
great

great losse vnto the owner: would  
not when he beganne to build  
again, say to the workemen,  
digge deepe enough I pray you,  
ill you come to the rock : For if  
you had at first laide a sure foun-  
dation, my house had stood, and I  
had not bin put to this great loss?  
Euen so God often suffers many  
men that build goodly houses;  
and bestow great cost and labors,  
in the works of piety and religi-  
on, making a great shew of holi-  
nesse as the Pharisey did; but all  
this, in the pride of their hearts, &  
conceite of their vertues aboue o-  
thers: These God suffers to fall  
into great and grieuous finnes,  
that so finding this grosse error  
in that they had not at the first  
laide a sure foundation, and by  
that meanes all their cost and la-  
bor in vaine; they might vpon  
the second building, be assured  
to beginne their foundation of  
piety and religion, vpon the in-  
fallible rock of Humility. It is a  
grieuous disease, no doubt, in e-  
uery



uery mans iudgement, to the curing whereof, it is needefull to cut off an arme, or some other principall part of the body : and no lesse is the disease of pride vnto the Soule, that to heale it, and cure the Soule of so grievous a malady, God suffers many other vertues, as chastity, patience, and others to be lost. And indeede how is not that a great disease, which of all others God is said to resist: that by resistance he might cure it? All other sinnes consist in this, that the Soule departs from God; but the sinne of pride is herein, that it resists and withstands God; And therefore no other sinne doth God resist but pride. And what is it to resist, but to defend thy selfe against him, and to say vnto him, Turne from me? And doth not this thing to resist, shew that onely the proude of all other sinners, runne against God with a stiffe neck and high hand? How then ought wee to shunne this pest, which makes all other

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other vertues, become no vertues  
but the very poyson of the Soule?  
and how should we be inflamed  
to imbrace Humility, which is a  
meane that all our finnes do lose  
their stings, and are turned to our  
good? Had the Publican any  
thing but Humility, and yet hee  
obtained mercy. All the riches  
of the husbandmen that inhabit  
old Castile, consists in wheate;  
the Countrey brings forth no  
Oyle, Wine, Flax or other com-  
modities as other grounds doe,  
but onely wheate; and that in so  
great abundance, that the inhabi-  
tant drawes from that onely com-  
modity, all things necessary for  
himselfe and all his Family. So  
stands the case with the sinfull  
Soule : For albeit, he haue no-  
thing but true humility growing  
in the ground of his heart, yet  
with that alone, he may aboun-  
dantly supply all his wants. For  
he can doe more with finnes, then  
other vertues without finnes : o-  
ther vertues without it, doe but

*Io Cliniac.*

imprison and kill the Soule, but this with finnes, disposeth to receiue all graces, and eternall blessednesse. This knew that deuout Soule well, of whom I haue read, that he neuer entred into a Countrey or place, but with most deuout prayer, he desired of God, not to be angry with that people for his finnes : saying, O Lord send no punishment vpon this people for my sake, in that so wicked a man as I am, is now come amongst them. And I remember that a writer giuing definitions of other vertues, was so amazed at the consideration of this vertue of Humility, that hee could giue no definition of it, but calls it *Donum sine nomine* : A gift without any definition or name, and hath onely a name amongst them that haue had experience of it, shewing it selfe herein, to bee in some sort like vnto God, who wants a definition, and cannot cleerely be expressed what he is. This he spake shewing the ex-

cee-

ceeding goodnes of this vertue:  
and that it was such, as none of  
the wisest Philosophers euer  
knew or vnderstood. And ther-  
fore amongst all the ancient La-  
tins it wanted a name: & therefore  
amongst the Greeks they could  
not expresse it as wee doe: but  
called it *ταπεινωσις*: the abiection  
or demission, or lowlinesse of the  
minde.

And to mooue a little more to  
the embracing of this vertue,  
which in this proud & prophane  
age is so neglected and cast off:  
Beholde, in the order of reaso-  
nable creatures, man in the low-  
er ranke, and amongst men, wo-  
men inferiour and lower: but  
the Seraphim highest of all:  
yet see the excellency of Humili-  
ty, by which the Virgin became  
the mother of Christ; and the  
misery of pride, by which the  
glorious Seraphim fell into the  
most wretched estate of Diuels.  
And yet for all this, there are  
more followers of Lucifer by

Psal. x. 9

pride to Hell; then of the Virgin by Humility to Heauen. Which albeit may breed a great wonder: yet the good King giues a satisfying reason of it: Cleanse mee from my secret sinnes, saith hee, but proude and presumptuous sinnes, as others reade: and are therefore called secret and hidden sinnes; because either pride is vnknowne to him that hath it, or else it makes him so sottish, that hee cannot know himselfe. And then what maruell if hee be more ready to follow the Seraphim to Hell, then the Virgin to Heauen? But yet why should Humility be cast off for her few followers? Can any thing be of more worth, then that which is lightly esteemed by men? and is not that which is highly esteemed with men, abominable in the sight of God? Let this one thing amongst those infinite other provocations, moue vs to loue it. Those that haue been great searchers of the secret works of Na-

*Aristo.*

ture

cure, doe affirme, that vpon the mountaines and hills which are most high, there is no winde at all doth blow : and they prooue it both by experience and example. For in the mount Olympus, sometimes famous in respect of the yearly feasts of actiuiity, there by sundry worthy men of Greece and the countries adioyning, publickly shewed : there was euery yeare a fire kindled ; but when men returned the yeare following, they not onely found a heap of ashes, but also such characters and letters as they left the yeare before written in the ashes : by which they concluded, that no winde did euer blowe there. I may fitly compare the humble soule to this mighty and lofty mountayne of Olympus : For it is growne to such an high pitch of sanctity ; that none of those blustering windes and stormy passions of feare, hope, sorrow, ioy, and the rest, haue any power to blowe so high, and carry away

the ashes of Humility, but that still it will retain the same characters of grace, that were once imprinted in the soule by it. Ashes are no other but the reliques of the fire: and Humility is the true effect and relique of refined charity. And therefore where the loue of God is, there is Humility: euen as where fire is there are ashes: and as the greater fire, the more is the store of ashes: so the greater that the loue of God is, the more is Humility increased. Therefore in those who haue a small or no measure of the loue of God, the winde of their passions quite takes from them all Humility. As hee that lookes on things farre off, thinkes them small albeit they bee very great: so the humble beeing in his loue & affection farre from any thing, either that hee doth, or that this world hath, albeit they are things of much worth, beholde God neare vnto him, and euen does vpon the loue of that vnspeake-  
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ble beauty and glory : casting off  
the loue of all other things, as ve-  
ry small or nothing in his eyes.

Now then to knit vp all ; if  
wee haue that care of our most  
pretious soules that becommeth  
Christians to haue ; what should  
be our labour all our liues, but to  
furnish it with this most pretious  
preseruing balme of Humility ?

*Alexander* hauing vanquished  
*Darius*, there was a box brought  
vnto him from the Kings Cabyn,  
curiously wrought of golde and  
pearle: and asking of them, who  
were not ignorant of the *Persians*  
profusednesse & vanity, what vse  
there was of so pretious a vessell,  
it was answer'd him, that the king  
vsed therein to keep his ointmēt's:  
which as soone as he vnderstood,  
hee presently appointed it to bee  
the keeper of a more pretious Le-  
well, saying, that henceforth it  
should keepe the *Iliads* of *Ho-*  
*mer*, and bee no more called  
*μυροθήκη*, but *μυροθήκη*: the boxe  
of oyntments, but the boxe of  
*Homer*.



*Hommer.* How much rather should a Christian make his most precious soule (which hath for a long time, beene no better but the keeper of vice and all kinde of vanity) the vessell and preseruer of this most rare Iewell of Humility? What roome can hee finde to keepe so rich a pledge in, but the closet of his owne heart? seeing it hath so great a vertue in it, as to keepe and preserue for euer, that thing that keepes and contaynes it? How should he suffer the body to take his pleasure, but rather possesse his vessell in holinesse, if hee haue care of the saluation of his soule? If wee would duely obserue the nobility and excellency of the soule, and those singular and vnspeakeable faculties giuen vs of God; and how nothing can bring this most deare and pretious soule, to enioy the blessed presence of him that so admirably created it, but Humility; we would dedicate and consecrate

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our soules to no other seruice,  
but the happy attendance on Hu-  
milities Court.

*Socrates* one day meeting *Zenophon* the sonne of *Coryllus*, in a  
certaine angiport & hauen street,  
and seeing him a youth of great  
hope, stayed him with his staffe,  
and asked him this question:  
Where was the place, that the  
undry merchandizes and com-  
modities were made and solde?  
to whom *Zenophon* very readily  
replied, that in such a place they  
were to be had: then *Socrates*  
demanded of him another que-  
stion: Where was the place  
where men were made good?  
to this his answer was, that he  
could not tell: then saith *Socra-  
tes* to him, Follow mee that thou  
mayest learne it. And so from  
that time hee began to be *Socra-  
tes* scholler. As it was with *Zeno-  
phon*, so is it with most part of  
Christians; they know readily all  
matters of traffique and of the  
world, as hauing speciall obser-  
uation

uation and care to be ignorant of nothing that belongs to profit or pleasure; but if the demand be made concerning the rich merchandize of the soule, Humility; and where and how one may purchase it: they answered with *Zenophon*, they cannot tell: because they haue neuer been inquisitiue after things of that kinde. Is it not most absurd to know how thou mayest get rich and sumptuous apparell: high roomes, or great riches; and yet to bee ignorant how to gette a minde and soule adorned and beautified with Humility and other graces? Doe wee know the value and price of our soules, who holde them at so low a rate, as that wee esteeme one act of pleasure or profit, before the perpetuall blisse and glory of the soule? Is there any thing in the world besides a good conscience, and an humble heart, which we can carry with vs (as *Bias* sayde) from fire and burning, and is sub-

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ect to no storme? O how happy  
 were many Heathens, in respect  
 of many Christians: that could  
 value vertue at so high a  
 rate, and holde a minde adorned  
 with graces so pretious! It is  
 such a comodity as all the friends  
 in the worlde cannot furnish vs  
 withall? *Bona mens nec commo-*  
*datur nec emitur, & puto si venalis*  
*esset, non haberet emptorem:* A good  
 and vertuous minde, can neither  
 be borrowed nor bought: and I  
 suppose if it were vendible, hard-  
 ly should it finde a Chapman  
 would buy it. O let vs followe  
 henceforth the true *Socrates*,  
 Christ Iesus, hee will teach vs  
 where and how we may come to  
 this Jewell of Humility, which  
 can neither bee borrowed for  
 loue, nor bought for money: but  
 must be begged from him who is  
 the authour and sole worker of  
 Humility, and all good graces in  
 our hearts.

Sen.

When *Praxiteles* the cunning  
 painter had promised vnto *Phryne*  
 the

the most pretious picture in his shop: shee not knowing which of them was the best, began to thinke of some plot, whereby to make him discover his iudgement, which of them was best. Shee therefore suborned one of his seruants, to tell his maister when hee was selling his pictures in the market, that his house was on a fire, and a great part of it consumed: *Praxiteles* hearing this, presently demanded of his seruant, if the Satyre and Cupid were left: whereby *Phryne* standing by, discovered which was the best peece in his shop. If we Christians could value and esteeme but our soules as this painter his pictures: and make more account of them, then of all the things in the world, as being the most exquisite peeces of Gods owne handy workes; how could it be but we should labour and reioyce to preserve them, yea with the losse of all other things? Out of doubt they

They are the most pretious peeces  
that euer God made : the pattern  
and image of himselfe : and if  
nothing but this escape the fire,  
it sufficeth. Shall this silly pain-  
ter value a poore base picture,  
the slubbered worke of his owne  
hands before all hee hath ? And  
shall not wee much more value  
the soule, the true image of God,  
and of an immortall being ?

*8. The meanes to attaine  
Humility.*

**W**Hen wee shall consider  
aduisedly the necessity  
of this grace, wee cannot but in  
some sort bee prouoked to seeke  
and vse such meanes as may sup-  
ply our necessities and wants.  
For that is naturall not onely to  
men, but euen to all the creatures  
who want all direction, saue that  
of sense. Now to take a suruey  
of such meanes as may preferre  
our desires, I thinke wee may be-  
gin with familiarity and conuer-  
sation

sation with humble persons: for as hee that associates the proude, still puts on some of his ill customes; so hee that conuerseeth with humble men, will learne humility: as he that toucheth pitch shall be defiled, so hee that meddles with rich perfumes, will smell of the same sweetnesse. Besides, the meditation of our owne defects and wants, will help forwardes to Humility. Holy and sanctified men when either they begin to knowe and vnderstand some heauenly thing in a great measure, or doe any holy and religious duety with great zeale: their labour is to put before the eyes of their minde, some things that they know not, & to call to mind, those holy offices they haue neglected, or coldly performed: that whilest they consider in part their infirmity, they may not extoll themselues for the things they haue done in great perfection and simplicity. As hee that buyes a garment, if any place be broken

broken or faulty, puts his finger into the hole, or vpon the place, and casts his eye strongly vpon it: so the truly humble hath his eye vpon his owne defects: and if there bee any hole or blemish in himself, he is euer in hand with that, and acquainting himselfe with it, that he may take the lesse liking of himselfe. And to this purpose it is well spoken by that Father, Euery man labours to be great, but yet knowes not himselfe to be great: hee that would be perfectly humble, he must of necessity turne his eyes from his owne good deeds, yea euen hide all the good things that are in himself from his owne eyes. And thus by hiding his owne beauty from himselfe, and meditating vpon his owne deformities and wants, he will in short time become most humble.

Another meanes hereunto, may be the cōsideration of those in a higher ranke then we. For the fixing of our mindes continually

*Gregory.*



Ber.

nually vpon those in high and eminent place aboue vs, must needes be a helpe to begette an humbler opinion of our selues. For as the consideration of those below vs, is a prouocation to think better of our selues, & the cōsideration of those aboue vs to beare contumelies and reproches, for that will something fashion vs to this vertue; so humiliation is the way to Humility, as the deuout Father notes, euen as patience is the way to peace; therefore who desires the vertue of Humility, must not refuse the way of humiliation: For he that vserh with patience to digest taunts and scornes cast vpon him; wil at length be able to submit himself to the meanest Christian liuing.

Besides, it aduanceth forward this vertue to bee exercised in humble offices, following our singular Patterne in this kinde who disdayned not to wash his Disciples feete, and left it for a perpetuall law of imitation to all that

that be his ; to stoupe to the very meanest persons and functions that stand in neede of our helpe. I know, that those proud doe thinke themselves much disproportioned to meane offices ; but by that meanes they make themselves vnfit both for great and little offices. For as they will not doe what they can and ought to doe, so neyther can they doe those things that they would do, and so become vnprofitable for all offices ; it falls out with them, as it doth with such as set too high a rate of the things they would sell : and so by that means are inforced to keepe them, till eyther they bee vnprofitable, or out of fashion ; for they will not take what they may haue, and they cannot get what they would haue, and so keepe them vnfold. So pride will doe no seruile or humble offices, and it can doe no pious or religious office ; and so becomes vtterly vnfit for any seruice eyther of God or man.

To

To say that the continuall memory and meditation of death would promote this vertue, were nothing absurd: For man considering himselfe to be no better but dust and ashes, and yet in a double respect, as well of Body, as of Soule, by this gets some impression of his owne misery, and so of Humility. Ashes is man, in respect of his body, by the neerenesse it hath to be brought vnto ashes. He is almost dead indeede, who is ignorant of this, that once he must die. And as of the body, so of the Soule, though it be a diuine substance, in many respects it may be holden as vile as Ashes: For as Ashes are but a vile substance, albeit they be made of most pretious stuffe: So the Soule tainted with sinne, and soyled in such a sinke as sinne is, becomes very vile, albeit in its owne nature it be a most diuine and noble substance. Besides, as Ashes cannot resist a blast of winde, but will be blowne quite away

way, and no remainder left; so  
 the Soule of the wicked, at one  
 word of God, at one blast of his  
 breath, becomes as the chaffe  
 which the winde scatters from  
 the face of the Earth. And lastly,  
 ashes cannot by any meanes  
 returne to their owne forme and  
 substance, so the Soule can neuer  
 regain its former image and  
 beauty, but by the great power  
 and singular mercy of God. Be-  
 hold the worke of God: for who  
 can make straight that which he  
 hath made crooked? Surely God  
 despiseth such as hee suffereth to  
 lie long in the filth of their sinnes.  
 And no maruell: for woe, and  
 justly woe to thee that despisest,  
 shalt not thou also be despised?  
 But alas who are those that so se-  
 riously meditate vpon death, as  
 to account themselues ashes?  
 doth he account himselfe Ashes  
 in respect of his body, that co-  
 uers his rotten carcasle with Scar-  
 let and rich imbroydered stufte?  
 doth he reckon himselfe as ashes,

Pfal. r.

Ecles. 7.

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Exod. 9.

in respect of his Soule, who greedily hunts after honors and great dignities? It is not good to put ashes in an high place, for so they will be blowne away with the winde; And are not such men winde-blowne, when they get vp into such roomes? The ashes that were cast into the ayre, bred the vlcers & the bitches in *Egypt*; so when many men rise into places of honor, then follows the vlcers & blisters of pride, which makes them within & without, leprous & vlcereous before God, albeit they seeme outwardly to be very sound and beautifull. And amongst the rest, doth he thinke himselfe ashes, that thinkes he can repent when he list? It is but folly to thinke that ashes scattered all ouer the field, can be gathered vp by a mans selfe. Seeing then the want of this meditation puffs man vp; it must needs follow that the vse of it may be profitable to breede Humility. It was *Plato* saying, that it was the opinion of

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all wise men, that the wise mans  
 life, was the meditation of death,  
 and the wise men accounted it  
 the chiefest Philosophy, euer to  
 meditate on death : being so  
 neere, that it may truely meete vs  
 euery morning with this salutati-  
 on, Mine yester day, and thine to  
 day. The lamenting Prophet tels  
 us, that it is good for a yong man  
 to carry the yoake from his  
 youth ; and it follows, Hee will  
 put his mouth in the dust : Now  
 he puts his mouth in the dust,  
 that thinks in his heart, hee is but  
 dust; by which meditatio he casts  
 the vanity of the world out of his  
 heart. It is said in the Law, that whē  
 the sacrifice of turtles and young  
 pigeons were made, they should  
 cast the bladder or the crawe of  
 the throte and the feathers into  
 the place of Ashes : and we may  
 know that he sacrificeth to God  
 a Turtle, who giues himselfe, in a  
 religious course to serue him ;  
 and he sacrificeth a Doue, who  
 dedicates himselfe to serue God

Syr. 38

Lam. 3

Leuit. x.

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in

Bern.

in any honest vocation in the world: and we may well take the crow of these birds, which is the barne or garner of fowles, to signifie the couetous persons of the world: and the feathers the vanity of the World: so that he casts the crow and feathers into the place of Ashes, who considering death is the end of all things, not onely cares not for, but condemnes the things he must shortly loose, and of whome he may be lost for euer and destroyed: and such are all the things of this life, which moued the good Father to pray: would God that the things gathered onely might perish, & not the gatherer of them. And hee casteth the feathers into the place of Ashes, who by the consideration of death, casts away the vanity of the World, knowing that it is very foolish for any man that is in deaths way to ioy himselfe in these transitory things. Now the whole course of this life, is but a journey vnto death

death: and the longer we trauell,  
the nerer we come to him: which  
consideration may well bee a  
meanes to engender true humili-  
ty in our hearts; and this medi-  
tation is of singular vse to those  
in any eminent place. Pretious  
stones are wont to be ingrauen in  
Gold, which indeede is contrary  
to their beauty: and because if  
they be immediatly plac't in gold,  
they loose their orientnesse, the  
Gold-smith vseth to put a little  
clay betwixt them and the Gold,  
that so they may keepe their  
beauty. Princes and potentates  
are as pretious stones amongst  
the *Plebeians* and vulgar; and they  
are ingrauen and set in Gold,  
some being of five, some ten, some  
twenty thousand of reuenues; but  
this Gold being very contrary to  
the splendour, vertue, and bright-  
nesse of the minde, there must be  
put betwixt this Gold and the  
Iemme, a little clay of continuall  
consideration of mans frailty  
and suddaine death; and with this



clay the pretious stones shall be kept without disgrace, and continued in the splendour of vertue and true feare of God.

*Bas.*

*Mat. II.*

*Ber.*

i Besides, this vertue is no way better acquired, then by continual remembrance of the Lords saying: Learne of me that I am meeke and lowly in heart, and you! shall find rest to your Soules, and also by beleeuing the truth of this, Hee that humbles himselfe shall bee exalted. Withall, if equally at all times, and with one and the same tenour in euery thing he follow Humility and exercise himselfe in that minde, in deede and truth. For Humility to which humiliation is the guide, is the onely foundation of all spiritually building: as patience is the way to Peace, and reading to knowledge, so is humiliation to Humility. If thou desire the vertue of Humility, shunne not the way of Humiliation. For if thou canst not be humbled, thou canst neuer be aduanced to Humilitie.

*David*

David humbled himselfe dancing before the Arke. So he that respecteth no base and meane conditions, so he may serue God therein, but yet desires to be more vile, so that God therby may be more glorious, hee is come to an excellent degree of Humility; therefore humiliation is necessary to Humility: For as he that would make any thing crooked must first labour to bow it; so before Humility, must humiliation goe. Look on the humiliation and abasement of our blessed Saviour. This was profound humiliation: *Phil. 2.* and this humiliation is to cast away all esteeme of our selues: to shunne all prayse of men: to resigne and put ouer our whole will and desires to the will of God: to obey our superiors, inferiors, and equals, in all thinges tending to the glory of God and their good. *Bas.*

And vnto this I may well adde another meane prescribed by the same Father: who asking this question, how we may descende

to this wholesome Humility of the minde, all pernicious pride being abandoned: makes this answer, If perpetually we exercise the study of modesty, sobriety and temperance : see that in thy speech thou vse no sophistry, arrogancy nor boasting word: but in all things detract from thy owne glory and magnificence: be courteous to thy friend, humane to the humble, a patron to the afflicted, visiting them in their sorrow : in short, contemne no man; be sweete in speech, cheerefull in thy answeres, dexterous and ready to doe good to all: neither celebrating and setting forth thy owne prayses, nor suborning or suffering others to doe it : nor admitting an vn honest fame of thy neighbour, and couering thy owne vertues and prerogatiues as much as thou canst. But in respect of thy sinnes, accusing thy selfe, not expecting to be reprehended of others; that thou maist doe as the righteous, who is the  
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seuere in checking, nor with com-  
motion of the minde reprehend  
any : nor for small faults con-  
demne any; as a rigide and rough  
exacter of the Law : But those  
that sinne instruct with milde-  
nesse : and bestow as much care  
and paines that thou maist not  
seeme glorious amongst men, as  
others doe, that they may be glo-  
rified, if thou bee mindefull of  
Christ. But happely thou art a-  
boue others, & men glorify thee,  
yet bee thou equall to them vn-  
der thee, not as lording ouer the  
Lords flock ; nor conforming thy  
selfe to secular Lords ; for he that  
was receiued to bee chiefe of  
all men , euen Christ , com-  
mands thee to bee seruant to  
all.

Gal.6

But we may not exclude out  
of the ranke of these meanes to  
Humility, that iudgement of a  
learned Father, who thinks that  
not onely in externall actions but  
from the heart, we should thinke

*Chrysost.*

Luc 47.

our selues the worst deseruing of all others : confessing that when we haue done all, yet we are vnprofitable seruants. For in the same case ; when wee haue seruants, doe not we thinke best of them, who after long and good seruices done, do yet think themselves they haue done no great nor worthy seruice ? So then, if thou wilt make thy seruices great thinke them not great, and God will account them very great. Did not the *Centurion* say, he was not worthy Christ should come vnder his roose ? Yet God made him worthy : Did not *Paule* say, I am not worthy to bee called an Apostle ? Yet was made the chiefe of all. Did not *Iohn* say, I am not worthy to loose the latchet of his shoe ? Yet was he made the bridegroomes friend : and that hand which he said was not worthy for the foote, that Christ himselfe would haue laide vpon his blessed head. And did not *Peter* cry, Goe from we Lord, for

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I am a sinner? yet was he made a pillar of the Church. For nothing is so acceptable vnto God as to number our selues with great sinners. This is the beginning of all wisdom.

Furthermore, to hide our vertues is a good meane to breede Humility. So our Sauour taught, in forbidding the Disciples to discouer his transfiguration. For as a pretious garment or some other thing of value, being left in the common high-way, prouokes many to steale it: but if it be layd vp at home, it is safe: so if wee daily and openly carry our vertues as if they were vendible, we stirre vp the enemy to theft: but if no other knowes of it, but hee whose eye sees all things, then is it in safe keeping indeede. And indeed it is much better to hide, then to bragge of our graces and gifts. The beggers when they aske almes, doe not shew their pretious garments, but their naked members,

Mat. 17.

or foule vlcers, that the heart of the beholder may bee moued to compassion: which rule the Publican obserued farre better then the Pharisey, and therefore went home iustified, and not the Pharisey.

Num. 33

But why should I hide another holy meanes to Humility? wee shall reade in *Moses*, that amongst those two and forty mansions and iourneys that the *Israelites* made going out of Egypt into the Land of Promise, the fortieth was in *Almon Diblathaim*: now these mansions are the figures of the degrees of Heauen, which is the true Land of rest promised to the righteous. After the Hebrewes went out of Egypt, they passed the red Sea, & came to the Palmes where were sweet waters, and so at length to *Almon Diblathaim*. So the first step of Humility when a man comes out, that is, out of the ignorance of himselfe, knowing his owne vilenesse, and the evils

hee

hee hath committed, this I say, is the first steppe, hee must passe through the red Sea; which is, in sound repentance and corporall afflictions, to take vengeance of his passions; and then shall hee come to the Palmes & sweet waters; that is, hee shall haue the conquest of himselfe, and shall drinke the spiritual waters of sweet consolation, which the victory of our selues brings with it. But yet shall hee not enter into the Land of Promise, but must constantly iourney till hee come to *Almon Diblathaim*, which as *Ierome* saith, doth signifie opprobry and contempt: and when we shall come to this perfection that wee feele no iniury done vs, but rather reioyce to be contemned: then shall we ascend to such an height, that putting our foot in the highest stayre of this glorious ladder, wee shall take holde of the heauenly mansions with our owne hands.

And that we may proceede to  
speake



speake of more meanes to acquire this so soueraigne a grace. I cannot finde a better, then a heavenly meditation of God, & holy exercise of prayer. For in these things the Maiesty of God and our infirmity is fully discovered, and so is Humility ingendered. Of the conuersation with God, of holy prayer, and deepe contemplation came *Iohns* humility, acknowledging his vnworthinesse. A Noble man that hath neuer beene at the Court, thinkes none in the world more noble, rich, & worthy then himselfe; but being a little conuersant in the Court, and seeing so many worthy and excellent persons, euery one sutable to a Prince, hee then begins not to esteeme himselfe halfe so much; so comes it to passe with those that acquaint themselues with God, and are conuersant daily and hourelly with him, who walk by contemplation the wayes of heauens glory, beholding with-  
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all the glory and beauty of the  
holy Angels: by and by these  
then utterly disesteem themselves,  
and when they see in what infi-  
nite distance of glory and ex-  
cellency they stand from the Ma-  
jesty of God, and glory of his  
Saints and Angels; they then  
beginne to hide their faces for  
shame, and soundly to acknow-  
ledge their infinite misery, and  
the vnspeakeable disparity that is  
betwixt the glory of God and  
their vility, and so casting down  
themselves are euen from the  
heart truely humbled. Thus was  
patient *Iob* humbled: Now that  
my eye seeth thee, I reprehend  
my selfe, and repent in sackcloth  
and ashes.

*Iob. 42*

The blessed Apostle so esteem-  
ed this vertue, that hee doubts  
not to call it the spirit of Christ.  
Those that haue not the spirit of  
Christ are not his: that is, those  
that haue not Humility are  
none of his: for that is it that  
ioynes vs to God, and makes vs  
one

*Rom. 8.*

1. Cor. 6

Phil. 2.

one spirit with God. And will you knowe why it is called his spirit? Surely, because hee chiefly and aboue other vertues loued it, and in the same after a most peculiar manner, exercised himselfe in life and death. And therefore in another place, the same Apostle doth particularly commend it vnto vs; Let the same minde bee in you, that was in Christ Iesus: And what minde was that? Euen this, that albeit hee were in the forme of God, and thought it no robbery to be equall with God: yet made himselfe of no reputation, and tooke on him the forme of a seruant, was made like vnto man, humbled himselfe, and became obedient to the death, euen the death of the crosse. Where we may obserue, that hee calls this thing, to humble himselfe, the same as to haue the sense, minde and spirit of Christ, without which none can be his. Therefore seeing it is a grace of such moment, as vpon which

which all our saluation depends :  
is required that wee labour  
chiefly for some precepts and  
meanes to acquire it. For albeit  
God is the authour, as of all o-  
ther graces, so of it: yet mans  
industry in obtayning and pre-  
seruing it when it is gotten, is  
not in vaine, but of great neces-  
sity. Because for this reason, they  
are called acquisite vertues, and  
not infused; albeit the truth is,  
God doth infuse them, else by  
no industry could wee acquire  
them: & yet our labour is need-  
full, seeing it is true, that he who  
made vs without our selues: yet  
will not saue vs without our  
selues. And of these acquisite  
graces, wherein our labour is re-  
quired, Humility is one, which  
by Gods especiall grace and mer-  
cy wee acquire. So that they are  
deceiued who thinke to attaine  
vnto vertue and grace without  
paine and labour. For there is  
no man that doth not often and  
vsually submit his will to ano-  
thers

*Aug.*

thers. Hee is neuer chaste, that doth not often overcome the instigations of lust: hee is neuer temperate, that doth not triumph ouer gluttony and all manner of excesse. These vertues and graces are ingendred in the soule, and are nourished by diligēt exercise & imployment in them, and are not otherwise had. Euen as mechanicall trades are not without long vse and exercise acquired: for no man can bee a Gold-smith, Painter, Musicion, nor of any other faculty, but hee that hath long time exercised himselfe and serued in them: so no man can come to the true vse and habit of Humility and other vertues, but such as are along time trayned vp in the practice of them.

So then the first and chiefe meanes to acquire this grace, is the loue and desire of it; so that wee must finde the same affection in our hearts that they doe which doe earnestly loue and desire

fire

For any thing, it must with a most  
 inward affection be loved and  
 desired, with teares and sighes  
 from the heart begged, by all ho-  
 norable meanes incessantly sought for  
 & acquired. Our thoughts must  
 be taken vp chiefly and vsually  
 with deliberations how to com-  
 passe it: our exercise must be  
 put in practice such plots and  
 meanes as our wits haue deuised  
 for obtaining it. This is the na-  
 ture of man in the things hee  
 loves and desires. And this must  
 not be done for seauen yeares  
 onely, as *Iacob* serued for his be-  
 loved *Rachel*, but euen all the  
 dayes of our liues. Thus *Salomon*  
 when hee considered the neces-  
 sity of wisdom for the govern-  
 ment of his kingdome, before he  
 obtained it of God, fell in loue  
 with it, and esteemed it aboue  
 all the things of the world: hee  
 begged it, & it was giuen him; &  
 after long search and earnest de-  
 sire, hee not onely obtained it,  
 but also all other good things  
 be-

Gen. 29

Pro. 2

besides. And the same rule hee prescribes vnto all that seek wisdom, and heauenly graces: their eares must hearken vnto wisdom and their hearts endline to vnderstanding; they must call after knowledge, and cry for vnderstanding; they must seeke for her as siluer, and search for her as for treasures; and the same desire and diligence must be vsed to obayne Humility, that thou mayst overcome & humble thy selfe. It will require as much contetion, industry & diligence, as thou wouldest bestowe to acquire the most deare and pretious things and most intirely beloued in the world. For there is no greater conquest in the world, then to tame and subdue a mans sinnes and sensuall affections, and therefore all paines will herein be little enough.

And second, this inquiry and diligence with humble thoughts of thy owne deserts: doe as *Moses* commanded the *Israelites*, Say

not

le hee not in thy heart, for my righte-  
k wil. oufnesse the Lord hath brought  
: their mee into this Land: but thinke  
wise. on thy sinnes, and so shalt thou  
line to knowe that prosperous and ad-  
call of- uerse things fall not out for thy  
or vi- merits: nay thou wilt be so farre  
eke for from thinking that thou deseruest  
for her good things of God: that thou  
e same wilt feare it is the iust iudge-  
bee v- ment of God, to encrease and re-  
y, that warde thee with earthly things,  
humble that hee may deny thee and take  
s much from thee heavenly blessings.  
igence, And ioyne herewith a continuall  
we to meditation of the Maiesty of  
re and God, from which hee descen-  
intire- ded to such great humility and  
d. For basenesse, that hee not onely  
uest in tooke our vile nature on him, but  
nd sub- suffered all his life long most bit-  
sensuall ter scornes, taunts and mocks,  
l paines most sharpe scourges, stripes and  
ugh. whips; but withall most bitter  
uiry and death, euen the death of the crosse  
thought for vs. Surely it is a most hard  
as Mo- heart, which if it often handle &  
ites, Say meditate on these diuine myste-  
not ries



ries, doth not profoundly humble it selfe. Therefore be mindefull of these precepts, that so humbling thy selfe, thou mayst be exalted. Thus was our Saviour exalted.

Aug.

And surely, as that learned Father saith, Thou canst finde no way to life, but that which Christ hath found before thee: And what is that? That is first, Humility. Secondly, Humility. Thirdly, Humility: and if you aske mee a thousand times, I shall ever say the same. There is no other way to Heauen but that which Christ hath found. If thou aske what was that way; I say Humility: and if thou aske a thousand times, I say the same. If thou goest not this way, thou shalt neuer come there. This way hee did runne, *Ab ortu ad mortem*. From his birth to his death, no way else: that wee might learne of the eternall Wisedome how necessary it is for vs. When in the Spring time you come to the

figge-

figge-tree or vine, for ripe figges  
or grapes; if you see any of the  
figges or grapes peckt by the  
sparrowes or birds, you will take  
that as the ripest and the fittest  
for you to eate, knowing that  
sparrowes by instinct of nature,  
will not bee deceiued, but will  
make choyce of the ripest grape  
or figge. If then the iudgement  
and election of birds bee of such  
force with you: why giue you  
not the same authority and cre-  
dit to the iudgement and electi-  
on of Christ? Why doe you not  
giue all diligence to doe that  
which hee did, and left for all his  
by his example to be done? Why  
doe you not imbrace what hee  
embraced? and reiect what hee  
reiected? If the most high  
God so contemned pride, riches,  
honours, dignities and pleasures,  
and euermore embraced humili-  
ty, afflictions, labours, and re-  
proaches: and yet had this prero-  
gatiue aboue all men, that hee  
knew to refuse the euil and chuse  
the

Is. 7

the good : How comes it to passe that you distrust his iudgement : imbracing that which hee contēned, and contemning that which hee embraced ? Surely for that we consider not and meditate on God : we pray not deuoutly, we looke not on our owne misery & the Maiesty of God with fixed eyes.

Againe, a right iudgement of the state of greatnes and honor, is a good step to humility. Wee looking at the pompe and glory of the world, as at things very neare vnto vs, doe falsely iudge them to bee farre more worthy then they are : and because wee look at heauenly things, as things very remote from vs : wee doe much vnder-value them, and thinke them of small worth. But if more inwardly and truely wee looke into wordly greatnes : we shall finde that euen crownes and kingdomes are not worth stouping for: and that onely the kingdome of Heauen is worth our  
Hu-

Gen.9.

humility. Wee shall reade that *Cham* and his posterity had this heavy curse layd on the by God, to bee the seruants of seruants: now *Nimrod* who is sayde to beginne to be great, was the Newew of this cursed *Cham*: and it is plaine, that this cursed generation began to haue Empey and dominion ouer all the rest. For this *Nimrod* was the first that had the Gouvernement of Babylon. What then? was not the curse of God fulfilled, seeing these accursed began to be Lords? Yes surely. But hence wee may collect, that to desire rule and Lordship ouer others, to build Cities, to possesse Monarchies, is not to be Lords, but rather seruants of all others: and that in a most miserable seruitude, and worse then to serue any man. For it is farre more vnhappy and wretched to serue pride, ambition, auarice, lust, and our owne infualities, then it is to obey any kinde of men, bee they neuer so

so great tyrants. And what are these high places, for the most part, but the practise of such seruices and seruitudes? If it be a miserable thing to serue dead statues and Idols: how much more miserable slavery is it to serue fornication, adultery, theft, avarice, drunkenness, extortion, oppression, & many times things farre more odious then all these? the other are but insensible creatures: but these are beastly lusts.

But because those that serue their owne brutish affections, albeit they sway and domineer ouer others, will not walke in the paths of this Humility, which is the way of peace and glory; therefore they shall neuer come to the place of peace and glory: therefore let vs not deceiue our selues in ouer-valuing the greatnesse or supposed goodnesse of worldly magnificence and honours. For it is for the most part, the most miserable slavery of all others. Walke not then in thy conceite with the proud,

proude, or with proude thoughts,  
we shall bee so clad with pride, Syr. 13.  
that we shall appeare in the eyes  
of God and men, not onely in our  
hearts, but euen in our motions  
and all the habits of our body to  
be proud.

That we may not seeke farre  
for meanes to acquire this grace  
of Humility, let vs returne a little  
into our owne bosomes: for there  
shall we finde store of most soue-  
raigne receipts to procure the  
health of our Soules. Thou hast  
hearbes enough in thine owne  
garden, to make an excellent  
oyntment, to supple and humble  
thy heart. Behold how many me-  
dicines holy *Iob* ioynes in one:  
first, hee is borne of a Woman; Iob. 14.  
who is a most miserable creature,  
and from whom, nothing that is  
not miserable can be borne. Of a  
Fly can nothing but a Fly be pro-  
duced, and of a Spider, a Spider:  
Nature suffers not Giants to arise  
from Flies, nor Lions from Spi-  
ders. If of a woman, then con-  
clude,

E e

clude,

clude, a mappe of misery. But to  
 second this, his time is but short,  
 he scarce is borne but he dies: and  
 often eyther in or before his birth  
 if time could alay any part of his  
 misery, yet euen time it selfe is ta-  
 ken from him. But this is not all:  
 For he is full of trouble and misfe-  
 ries. If God should with-draw  
 thy meate but foure dayes, thou  
 shouldest surely perish: and yet if  
 he suffer thee not to die, then is  
 this hunger a grieuous torment  
 to thee. What then if it were  
 three weekes, or three yeeres  
 hunger? Would it not be the  
 very Image of Hell? And if hee  
 denied thee drinke for many  
 dayes, thou must eyther die, or it  
 would be an intollerable torment  
 to thee: and so in all thy bodily  
 wants and appetites, they would  
 all so torment and plunge thee  
 that thou shouldest finde a very  
 hell in thy selfe. How then vile  
 creature canst thou be proude, be-  
 ing not onely the gulse of all mi-  
 series, and the Hell of punish-  
 ments,

ments in thy selfe, but a true register to thy owne eyes and heart of thine owne miseries? Yet if it staide here, there might be some hope: but thou art become as a floure which is exposed to infinite harmes: For first, it is in the fildes, and albeit most beautifull, yet the cold comes and nips it; Secondly, the winde blowes it downe and crusheth it all to peeces: then the rayne falls and bears vpon it, and drownes or choakes it. After that comes the parching heate, and dries vp all the beauty of it.

But yet this is not all: For then the swyne comes and treads it vnder their vncleane feete, and presently if any thing of it appeare aboue ground, the beast comes & crops it: and lastly man comes and plucks it quite vp, or breakes it vtterly off. To all these and many more miseries is the floure of man exposed. O floure of the field, to what and how many daungers doest thou lie open?



O life of man, to how many vna-  
 uoy dable dangers and perils art  
 thou exposed, seeing a vessell of  
 cold water, a gentle gale of wind,  
 a tyle falling from the house, the  
 prick of a pinne, a crum of bread,  
 and one droppe of drinke, is suf-  
 ficient to choake, kill, stifle and  
 strike downe the most strong  
 and beautifull man of the world?  
 But O that it were thus conten-  
 ted, but it vanishes like a sha-  
 dow; life is swift and euer wa-  
 sting. This also is proper to a sha-  
 dow; wherein man is very like it;  
 that it is as long at night as in the  
 morning: and wretched man  
 hath as great hope to liue long,  
 when he is old in the euening of  
 his life, as when hee is young in  
 the morning of his dayes. But a-  
 las how blinde are men, that doe  
 not see themselves passe and va-  
 nish away euen as a shadowe?  
 which is gone in a trice, vpon e-  
 uery cloude that obscures the  
 Sunne? Lastly, he continues not  
 in one estate: he neuer rests: but

as

as the ayrie Triton is changed with euery blast of winde, so vnhappy wretched man, is much more mutable. For he is changed with the winde, and, without the wind, with réptations & without temptations: with health & without health : with honor & without honor. Behold the floures growing in our own garden, able to giue medicine to cure the great malady of our pride, & restore vs to the health of Humility.

And if any shall thinke they may stand vpon their tiptoes as being of greater prerogative, by reason of their birth then others: behold of the two Sonnes of Adam, Cain the elder reiected, and Abell the younger receiued : Of the two Sonnes of Abraham, Ishmaell reiected, and Isaac approued: of the Sonnes of Iacob, the elder were vnfaithfull to their Father, and traytors to their brother : of the Sonnes of Ioseph, Benjamin receiued, Manasses repelled. Of the sonnes of Ishai, only yong

Mat. 19

Luk. 18.

Mat. 19.

Nomb. 31.

David approued, and the rest as  
 contemners and malicers of Da-  
 uid refused. Saule was the least  
 amongst all the family of *Benia-  
 min*. And *Salomon* the youngest  
 sonne, yet had the Throne. By  
 these wee learne, that neyther  
 greatnesse hath any priuiledge  
 to be haughty, but is rather as  
 a pest to bee eschewed, as the  
 cause of many deadly euills; and  
 withall, that often those least, nay,  
 euermore, those least and lowest  
 in their owne iudgements are  
 chosen and loued of God. So we  
 finde that Christ comming into  
 the world, affected those that  
 were of least esteeme in this  
 World; preferring little children  
 before others, and assuring vs that  
 of such was the kingdom of hea-  
 uen. We reade that it was com-  
 manded that when the *Israelites*  
 made any conquest, they should  
 spare the virgins of the Heathen  
 conquered: not for that virginity  
 was a vertue, but because it was  
 the image of vertue. As hee that  
 loues

loues a thing, will loue the picture of it. So Christ loued these yong children and youngest sons, euen for that in them there was the figure and Image of Humility, which himselfe loued so well. Therefore truly blessed are the poore in spirit, who for the loue of Christ do not onely contemne all temporall things, but will also breake in vpon their owne wills, and doe violence vnto them, becoming Lords of their owne wills, and spoyling themselves of all their affections, doe deliuer vp their bodies and Soules, in a full obedience to Gods commandements, as a holy, living, and acceptable sacrifice to God. This obedience, is the very graue and sepulcher of our owne wills, and the true resurrection of Humility. And may well bee resembled to that mettle called quick-siluer, wherewith they vse to guild siluer; for it penetrates all mettles, vntill they submitte vnto it; and it will mixe with no immundi-

city or vncleanenesse; so the true seruant of God pierceth thorow all things that opposeth him, and neuer rests vpon any thing, but the onely will of God.

And as these considerations are fit meanes to humble vs: So by these wee shall be much holpen in our iourney, if comparing our selues with those of more holinesse & sincerity then our selues and obseruing how farre they out-strippe vs in piety and sanctity, we beginne in a holy emulation to put forewards, that wee may, at the least, come to the same degree of perfection. For as it much dasheth and humbleth a man to bee ouermatcht in any maistry wherein he professeth skill; so much more, to bee out-gone when men striue for the goale of Heauen. And surely as the spies spake vnto the *Israelites* of the huge stature of the *Canaanites*, that they were Giants in respect of them: and that they seemed but as *Gras-hoppers*: euen so

Nomb. 13.

so, if we looke into the holy conuersation of the Saints of God, either gone before vs, or living amongst vs, whose conuersation is in Heauen : we are indeede, but very Gras-hoppers in comparison of them. What then is to be done herein? Surely this: that we propose vnto our selues a man whose example of life is ruled by the strict obseruation of Gods Lawes : and suffer it so to rest in our hearts, that as often as we remember him, our thoughts may rise to reuerence him, and we may labour so to compose our selues to his example, as if he were euer present. Besides, we shall become more humble, if we consider our owne euills and wants : for seeing our defects are infinite, so that which way soeuer we turn vs, we cannot but see the innumerable euills and wants that incompass vs ; we therefore haue iust cause to cry with the good king in humility of heart, Innumerable euills haue compassed

Ecl. 9

me about. There is no doubt but the blessed Apostle had many excellent graces which the best of vs want, yet he turned himselfe to his euils and wants, confessing himselfe the least of all the Apostles, and vnworthy to be called an Apostle. So should we compose our selues when we doe any good thing; euer turne our minds to the euils we haue done, and the good we haue neglected to doe: that whilest our finnes and want are warily looked on, we neuer vnawares grow proude of our well doing. And herewithall, let vs euer haue that secret iudgement of God before our eyes, to beget an humble feate in vs. For the iust and the wise are both in Gods hand; and no man knoweth eyther loue or hatred, of all that is before them. Therefore in considering Gods secret iudgements, euer to vs vknowne, yet neuer vniust, we shall bee much humbled before him. And to conclude, we shall be most of all humbled



bled if when we grow into any high degree of sanctity, we doe contemplate those most vnspeakable good things of God, in comparison whereof, the goodnesse of all creatures, is but as the very puddle.

For so will it come to passe, that the more holily wee contēplate the wonderful things of God: so much the more humble we shalbe; for euen as the foure Cherubims let fall their wings, when the voice came from Heauen; euen so holy men, represented vnto vs by those Cherubims, the more highly they profit with God, so much the more profoundly they apprehend their owne indignity: because whilest they are illightned, they finde whatsoeuer was before hidde in themselves: and do so much the more appeare vnto themselves outwardly deformed, by how much they see, that is lesse beautifull which is within.

I may yet adde vnto all these,  
the

Ezek. i.



Psal. 84.

1

Psal. 120

2

Psal. 121

3

Psal. 122.

4

Psal. 123.

the consideration of those fifteen degrees of the Ladder of the temple, by which and by no other wee can ascend vnto God: called Dauids ascensions in his heart. Which ascensions the Prophet sung on his harpe in those fifteene graduall Psalmes. The first stepp of the Ladder, is humility: When I was in trouble, I called on the Lord: and he heard me. Another is Faith: I haue lift vp mine eyes to the hills from whence cometh my hope. Then followes a holy desire, I reioyced whē they said vnto me, Come let vs go into the house of the Lord. Hence the meditatio of Heauen and heauenly things ariseth, whether Christ is gone before, that he might draw our desires after him: Vnto thee lift I vp my eyes, O thou that dwellest in the Heauens. But the difficulties and tribulations which occurre vs in this world, diuerting vs from this Humility, faith, desire and loue of heauenly thinges, are many; etc.

Therefore follows an assurance of Gods defence, to confirme vs in an inuincible patience, being defended by the buckler of his diuine protection: If the Lord himselfe had not beene on our side, when they were so wrathfully displeased, they had swallowed vs vp. Hence ariseth a firme confidence, by which we are made more immouable then the mountaines: Let the winds blow, the Sea rage, thunder and lightning cast downe Towers, and destroy Countries, Earth-quakes swallow vp Townes and Citties: yet is he neuer shaken from his roote. They that trust in the Lord, are as the mount *Sion*, which cannot be remoued. And now comes an unspeakeable ioy, when he calls to minde his captiuitie in which he was borne: the captiuitie of sinne: the captiuitie of Death, the captiuitie of the Diuell: and sees by the benefit of Christs death he is deliuered from all: then he sings ioyfully, When the Lord  
tur-

*Psa. 124.*

*Psal. 125.*

7

Psal. 126.

turned away the captiuitie of Sion, then were wee like to them that dreame. Those that now go forth weeping, shall returne with ioy and bring their sheaues with them: for hee that sower to the spirit, shall reape of the spirit eternall saluation.

8

Psal. 127

Therefore hence follows thanksgiuing, acknowledging himselfe for euer, debtor for so great gracie; and not so much in wordes as heart, as thought, as meditation doth hee speake it: Except the Lord build the house, it is but lost labour to build it. This is the eight Psalme, which by reason of the number, puts vs in minde of the felicity which the Saints of God shall enioy in the eight age. But for that we can not be happy before death: therefore the feare of God must lead vs to it. Happy is the man that feares the Lord, and walkes in his waies: who hath that feare that commeth of loue, holy feare, of which it is sayde; Blessed is the

9

Psal. 128

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cried v  
prayer  
heart i

of Si- the man that feares the Lord, his  
o them delight will bee in his comman-  
ow go dements. But how can feare bee  
returne without loue? can the comman-  
heauens dements be kept without loue?  
fower doe you not remember, If you  
of the loue mee keepe my commande-  
ollowes ments? And this is the blessing  
edging of them that feare God: God  
for so shall so blesse thee that thou shalt  
much shalt see thy childrens children  
ought, and peace vpon *Israel*. Therefore  
eake it hence doth bee insult ouer all  
house, his foes: Many a time haue they  
uild it, fought against me, but they haue  
which not preuailed. But lest we should  
puts vs grow proud of these blessings,  
which is it fit wee should descend to the  
aioy in bosome of our selues to medi-  
we can tate that wee are nothing, and  
: ther- lesse then nothing: and withall  
lead to turne our eyes to the bottom  
an that and depth of Gods goodnesse;  
s in his and try out vnto the Lord, Out  
re that of the deepes, O Lord, I haue  
feare, cried vnto thee, Lord heare my  
ssed is prayer. Now then, when our  
the heart is humbled; for wee must  
cc me

Psa. 111

Io. 14

Psa. 128

Psal. 129

10

11

Psal. 130

- come at the last to the same degree, where wee began, there is it offered vp a sacrifice vnto God:
- Pfal. 131. Lord I am not high minded, I haue no proud lookes. And hence proceeds mansuetude and gentlenesse, remitting all iniuries and wrongs: Lord remember *David* and all his troubles, and as some render it, all his gentlenesse and mildnesse. The next is vniety and brotherly loue: Behold how good & ioyfull a thing it is, brethren to dwell together in vniety.
- Pfal. 132. And lastly he comes to blesse & praise the Lord, not onely in the day of prosperity, but also in the night of aduersity: Beholde now prayse the Lord all yee seruantes of the Lord. This is the ladder whereby *David* and all the Saints did climbe ynto heauen, the first step being Humility, and the last Humility: and this is the reward to them, that vse this meanes.
- Pfal. 134. O well art thou, and happy shalt thou be: the Lord shall so blesse thee out of Sion, that thou shalt

see Ierusalem in prosperity all  
thy life long, yea that thou shalt  
see thy childrens children, and  
peace vpon *Israel*.

But to close vp this point:  
there is no better meane or  
schoole to humble vs, then the  
very Church-yard it selfe, and  
the dry bones therein. The schoole  
is admirable, the Schoolemaster  
admirable, the lesson admira-  
ble. The schoole teacheth that  
learning which the world will  
not be made to vnderstand: for  
it is contrary to the learning  
of the world. What the whole  
world esteemes, prayses and ad-  
mires, that our eyes doe see is  
most vile, vaine, horrid, fearfull,  
and in comparison nothing at  
all. The schoolemaster is the  
rotten bones and gaffly scull,  
with the stinking and odious  
grauē: from this quaint carcasse  
of ours, not onely common  
wormes which feede vpon other  
parts of the body, but euen  
loades, such as feede vpon the  
braine

braine, that admirable fabricke of God, are engendered; and such as feed on the marrowe of the backe bone, as snakes and serpents, are also (as some haue written) of the same marrowe engendered. Who then will embrace and kisse such a carcassee? If wee shall suddenly meete with a dead scull, being dry and cleane, it will amaze vs; what then shall wee say of touching it? Without all doubt it is of great moment, seriously to recogitate and think on the state of life and death: we contemplate the bones of the dead, as wee doe our owne faces in a glasse: to thinke what wee are, and what wee shall be. Happely this so pathethicall spectacle may waxe vile by custome: yet is this schoole more fearefull, and the Schoolemaster admirable, teaching vs many things, and speaking nothing. The lecture it reades is, Dust and ashes, Mine yesterday, thine to day. Frequent this schoole, giue your

Gen. 3.

Syr. 38.

*Aug. Conf.*

your selues to this study, turne  
and tosse these bookes: and re-  
member that of Saint *Augustine*  
which was the cause of his con-  
uersion: *Tolle lege, tolle lege*, Take  
vp and reade, take vp and reade.  
What should wee take vp? E-  
uen these dry bones: this me-  
ditation of death, this lesson; o-  
pen the booke, and beholde your  
Master with fixed eyes of the  
minde, that yee goe away bet-  
ter, and more learned. Cast your  
eyes on this heape of bones,  
turne euery leafe ouer and ouer,  
search & examine euery syllable  
at your fingers endes, and con-  
fesse with thy selfe thus: What  
is become of those that were  
most beautifull, most noble, most  
richly adorned, most pleasant and  
ioyfull? Where is the hony  
mouth, the rose-like lips, and a-  
miable cheekes? the wanton al-  
luring eyes? the crisped and fri-  
lled haire? where are those Iems,  
and pearles, earings and brace-  
lets, chaines and coronets? Whi-  
ther



ther is that sweet dropping eloquence of the tong departed? the rauishing voyce, and louely eye-browes, and the beauty and comlineffe of the whole body? Whether is all that vanity gone which was in such price, which was so deare to them whilest they liued, that it lulled them asleepe, as if they should neuer haue died? Tell mee if thou canst, which of these carcasses it is that made so much of their beauties, as if they had beene *Venuses*, *Iunoes*, or some such diabolicall Goddesses? Which amongst these carcases was it that went so pompatically, stately, stroutingly, as if the streetes had beene too narrowe for them? turne them, tosse them ouer and ouer againe, knowest thou any of these bones? Yea if it please you, speake to the carcasses, and aske, What haue now all things wherein thou shewedst thy selfe so vaine and wretched, profited thee? Nothing. What remaines of all thy vanities?

No-

Nothing. How much doth the rich differ from the poore, the noble frō the ignoble? Nothing. How much differs the proude from the humble? Nothing. Saying that the towers of these vanities shall bee punished most grievously in body and soule: but the humble shall receiue the crowne of eternall glory and triumph. So that wee may heare that voyce speaking to vs from heauen: In as much as shee glorified herselfe and liued in pleasure, so much giue yee to her torment and sorrow. Therefore the lesson that this school teacheth, is, that one day wee must die; and therefore that wee are not now so much to care what may please vs to serue our owne sensuality, but to ponder what shall become of vs in and after death in body & soule. By this schoole being taught thus much; I will take no more care of the body then thus, as that such a body may please mee as I receiued of my

Apoc. 18

my Maker, bee it beautifull or deformed: and will wisely and moderately giue it what it needs, not what it craues: so that I will take more care to adorn my soule with vertues, then my body with accoutrements & vanities: that the image of God imprinted in my soule may be vnsoyled, and so in that fearfull day I may not be reiected, but being knowne for one of Gods children, I may be admitted into that place of glory with all the Saints. This shall be the fruite of my lesson from the Church-yard. When wee consider what incessant labour and paine men take to attaine to the knowledge of temporall & vaine sciences, and often wicked and fruitlesse, what sweate ought not wee to take to learne this, being that, for which our whole liues were giuen vs?

It is reported, that *Maximus Antonius* the Emperour, meeting *Lucius* in the street, was demanded whither hee was going: the Em-

Emperour answered him, It is a  
very honest and laudable thing  
to learne, and I goe that I may  
heare *Sextus* the Philosopher, &  
may learne of him what I know  
not. O Iupiter, sayd he, goest thou  
like a boy to schoole, with thy  
tables in thy hand, when as our  
King *Alexander* died being two  
and thirty yeares olde? Yes surely  
sayde hee, for there are many  
things which old men may learn,  
whereof the young men are ig-  
norant. And out of doubt, the  
oldest may and ought to learne,  
and not to bee ignorant of this  
lesson: and when and as often as  
they shall goe to the Church, to  
thinke, that they goe to heare &  
learne this lesson. *Salvius Iulianus*  
who was famous in the lawe,  
by the fauour of many Princes,  
professed that albeit one foote  
were in the grane, yer would he  
be glad to learne. And *Socrates*  
whom the Oracle pronounced for  
the wisest man of that time,  
would learne to sing and play  
on

Perſius.

Bern.

on the fiddle with boyes:&c being  
reproued for it, his anſwere was  
It is not abſurd for any man to  
learne that hee knowes not.  
Would God wee could be per-  
ſwaded to beſtowe the paines  
or be ſo well affected towards  
this learning, which is ſuch a  
(mauger our heads) one day we  
ſhall be enforced to let downe  
when it may be much too late for  
our good. And how truely may  
wee take vp the Poets com-  
plaint, *O curua in terris anima, &  
coeleſtium inanes*; O crooked  
ſoules on earth, and voyd of hea-  
uenly things! Say vnto thy body  
with that holy Father, Doe not  
thou O body preuent the times:  
for thou mayeſt hinder the ſalua-  
tion of the ſoule, thy owne ſal-  
uation thou canſt not worke.  
Worke therefore both together  
for if thou ſuffer with it, thou  
ſhalt reigne with it. So much O  
body as thou hindereth the ſoules  
reparation, ſo much thou hinde-  
reſt thy owne: for it cannot bee

re.

reformed till God see his image  
repaired in thee.

O that thou wouldest consider, what a noble and diuine gift thou lodgest: thou hast a noble guest indeede: no greatnesse in this world is, or can be compared to it. And all thy saluation depends vpon the saluation of it. Therefore giue thou honor, O Thistle, to so soueraigne a guest: thou indeede dwellest in thy owne region and countrie; but thy Soule is a stranger, and banished out of his countrie, and is but a guest with thee. O why wilt thou murder and make away so worthy a guest, with the pride of thy heart? O consider the story of *Amazias* king of *Judah*, who sent to *Ioboahaz*, king of *Israel*, saying, Let vs see one another in the face: the king of *Israel* writes back in Parables deridingly: The Thistle wrote to the Cedar in *Libanus*; giue me thy daughter to my wife, and the wilde beast that was in *Libanon* trode downe the

2.Reg.14

thistle. Thus he wrote, that *A-  
mazias* might vnderstand his  
pride: at length the king of *Isra-  
el* came and destroyed the Coun-  
trei of the Thistle. The proud in  
this World are like *Amaris*:  
when they flourish they thinke  
themselves demi-Gods: they  
write not to the Cedar in *Liba-  
nus*; but they vsurpe vpon Gods  
whole domaine, and will haue the  
daughter of Christ; his glory; to  
be matched to the in this world,  
thinking to get his glory in the  
world to come: but the Cedar, say  
God the Author of Cedars, calls  
insteede of the beasts, all the Di-  
uells, and giues them power to  
creade downe this proud Thistle,  
here by death and all kind of mi-  
sery, and at last by eternall destru-  
ction and damnation. For if the  
king of *Israel* tooke it in *Scorn*  
to be challenged by the king of  
*Judah*; and the Cedar thought it  
an indignity to match his daugh-  
ter with the Thistle, how much  
more will God take it in great  
de-

derision, that wretched man should exalt himself against him, and depriue him of his glory?

*9. The arguments, marks, and signes of true Humility.*

**I**F we should but cast our eyes back to some part of our former discourse: it would saue me this labour to reckon the true tokens of Humility; but seeing in the generall diuision I haue promised so much: and it is also helpfull for the memory, to ranke the chiefeft of them, within one view of the eye; I will briefly touch them in order, and so conclude the whol worke: first then he that would marke out an humble man truely, must beginne with his loue of humble persons. There is not a beast in the Forrest but loues his like; how much more will the humble affect such as are of his owne stampe and stature? Besides, he will shunne by all meanes the praises of men: and



Prou. 29

3

Bern.

Act. 5

auoide all height of other mens conceits of himselfe. For Humility flies all such vanities, as deadly poysons, inuenomed arrowes, and inchanting charmes; and indeede, as a net layd to intangle it. A true president we haue in the mirror of all Humility, our Sauiour, who auoided their purposes that went about to make him a king. And withall when a man doth loue and affect to be accounted contemptible, it is a sure argument of an humble heart. For the truly 'humble desires to be reputed for vile, not to be extolled for Humble: he reioyceth at the contempt of himselfe; onely herein is he proude, that he contemnes prayses. And I know not, if *Dauids* dauncing before the Arke, being by *Michol* scott, be not a fit patterne to expresse this note of Humility. But sure I am, that when the Apostles connected themselves happy, and reioyced, that they were thought worthy to suffer any thing for the name

name of Christ, they loued euen the very contempt of themselues. And how was *David* in this respect humbled ; when he commanded they should suffer *Shemei* to curse him, for, saith he, it may be the Lord hath bidden him. And it is very true, that as pride is in respect of glory, so is Humility in respect of ignominy. Glory is the foode of pride , and contempt the nourishment and life of Humility : For as pride reioyceth at the glory and esteeme that is done vnto it, so doth Humility triumph at the ignominy it suffers. To Humility those things are very pretious, that to other things and persons, seeme most vile: it is the true spirituall Alchimy, which turnes the spirit of contempt & disgrace, into Gold, and pretious stones. As the humble is truely vile and contemptible in his owne eyes ; so doth he desire to be and seem vnto others. And the more vile he is in his owne eyes, the more pretious is

2. Sam. 16

Gregory.

he in the sight of God. By so much, saith a Father, is euery Soule more pretious in the sight of GOD, by how much hee is in his owne eyes, more contemptible, for the loue of God. And by so much is man made more vile to GOD, by how much hee is more pretious to himselfe.

Further, when one doth willingly performe base and humble offices, as our Sauour did when he washt the Disciples feet, and that worthy *Abigail* the glasse of wise and modest women, who in the humbleness of her conceit, said to *David*: Let thy handmaid wash the feet of my Lord. There is no daunger in humbling thy selfe, accounting thy selfe neuer so much lesse then thou art: but it is a great euill and a horrible daunger if but in neuer so little, thou extoll thy selfe more then thou art: therefore saith that deuout Father, Compare not thy selfe to greater, to lesser, nay not

Ber.

to one, not to any ; so shalt thou be secure. And let not our resting vpon the counsailes and iudgements of others wiser and more experienced then our selues bee thrust out, as no euidence for humility. For when we presume to do any thing trusting to our own sharpenesse of wytte, not aduising with others, or imitating others ; we cannot but bee great with this conceite, that there is something in our selues aboue others. *Alios plerumque imitari volumus : quia nos ipsos meliores credimus.* Many times we refuse to imitate others, because we thinke our selues much better, and our owne wit best. For except wee thought our selues better, wee would neuer set the Counsailes of others at nought, and preferre our owne deliberation. Such persons as will not giue eare to wise counsaile, doe thinke that the Sunne of vnderstanding and knowledge shines onely in their braynes : but woe be to those

Greger.

II.5

Rom. 1  
Pro. 2.

Gregory.

wise in their owne eyes; for euen whilst they seeme wise they become fooles, and There is more hope of a foole, then of such a one.

But yet hold this for an infallible note of Humility, gently to heare and beare contumelies and reproches. For as it is most true, *Qui gloriam non quarit, contumeliam non sentit*, He that seekes not for vaine glory, cares not, nor feeles not mans contumely: So he that is not truly humble, doth not onely feele the sting of the waspe, but is moued if he heare but the buzzing of the Bee. He that seekes the glory of men, can not abide to heare or beare any reproch or controlment. But on the contrary, they neuer feare to bee confounded in the sight of men, who onely seeke to please God. For by how much as any is more vile in his owne esteeme, by so much is he deerer & neerer to God; for nothing is so familiar to God & his grace, as humility.

Withall

Withall if hee loue to silence  
his owne vertues and graces, that  
they may be kept as secret as his  
thoughts, it is a true badge of an  
humble heart. Such arguments of  
Humility our blessed Sauour left  
vs many in the Gospell : com-  
manding both those he healed,  
and his disciples before whom he  
was transfigured, not to tell it to  
any. So the blessed Apostle: I  
refraine, lest any man should  
thinke of me aboue that he seeth  
in me, or heareth of me. On which  
words I remēber this comment:  
O how excellently doth he say, I  
refrain: the arrogāt man doth not  
refraine, nor the proude man, nor  
the vaine glorious, nor the boas-  
ter of his own acts, refraines not;  
but arrogates to himselfe what  
himselſe is not, belying himſelſe,  
and deceiuing himſelſe : onely  
those truely humble spare their  
owne Soules, refrayne from bely-  
ing themſelues; and therefore  
leaſt they ſhould bee eſteemed  
what they are not, as much as in

2. Cor. 12

F f

them

them is, do euermore labour not to be knowne what they are : So *Moyfes, Exodus 34.* knew not that his face shined; well expressing the humble, who albeit all others doe see the beames of his vertues, yet himselfe that hath them, doth not see, nor iudge them to be such.

Phil. 2.

Vnto which secrecy of our owneworth, we may ioyne another marke of much worth : which is, willingly to obey the reuealed will of God, and the hefts of our superiours, not repugnant to this will. Of this there is no such example else-where, as in our Sauour, who albeit hee thought it no robbery to be equall to God, yet he willingly made himselfe of no reputation, became obedient to the death, euen the death of the crosse. And surely he that is not humble, doth neuer willingly obey : but seekes euasions and shifts to get ridde of his hard master. And as willing obedience, so cheerefull patience doth

doth well depaint an humble person. For it is the infallible marke of Humility. Whom doth the Lord account happy men, but the patient? And who are patient but the poore in spirit? And can any be poore in spirit but the humble? For who is humble except he be patient? seeing none can subiect himselfe without first he haue patience of his subiection.

And that we may at length limbe out an humble man to euery mans capacity: It is a sound argument of that grace, when a man doth not onely confesse his owne sinnes willingly, but also when others do iustly accuse him for his faults & ouersights, doth not deny the. For pride is a vice of that nature, that what a mā daigneth voluntarily to confesse of himselfe of his owne accord, that he doth much disdain any other should say vnto him. By this argument of humilitie, a graue writer commends *Iob*: saying,  
Hence



Hence doth it appeare most certainly, of how much cleanness he was in the sight of God, who both shunned many euils lest he should commit them; and yet those it chanced him to commit, hid them not from men: such was the glory of righteousness to him, to decline sinne, and the keeping of righteousness, to bewray what hee could not decline: let others (that list) admire in him, continencie and chastitie; let them admire the integritie of righteousness, let them admire the bowels of pitie and compassion; I doe no lesse admire in him the most humble confession of his sinne, then so many and great, so high and excellent gifts of vertues. This argument of humilitie some of the Fathers exceedingly commended, because it is so deare and amiable vnto God: for seeing hee rather receiues a sinner confessing his sinnes from the heart, then the most righteous man that is proud; how much  
more

*Laſt.*

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more will hee receiue a righteous man humbly confessing his finnes, and make him in the kingdome of heauen, for his humility to be for euer aduanced? Here the in short, you haue some of the chiefe indexes and markes of a truly humbled man: and if all be summed together, they in one word will tell vs; that hee is an humble man, whose whole will and affection is fully mortified, and brought in obedience to the will of God: For it is a true rule: those that are Christs haue crucified the flesh, with the affections and the lusts. And those that are so crucified, are doubtlesse to bee accounted to haue attained to the highest step of humility in this world.

And because you cannot bee deceiued in the knowledge of an humble man, but onely by the false vizard of hypocrisie, let me shut vp all with a few lines of his delineation. It is truly obserued, that hypocrisie of all other vices

is

Gal. 5 .

is the very next disposition to humility; for in the later times, some shall depart from the faith, speaking lies through hypocrisie. So that the iourney whereby men trauell in departing from the faith, is hypocrysie. As truly trauelled these late yeares, by the Ignatian fraternity of Iesuists as euer in any age: for vnder the suborned vaile of Iesus his most soueraigne humility, they haue sublimated and raised their seats and opinions in the thrones of most of the Princes of Christendome. Euery Hypocrite is truly like the Diuell, but this is the most like of all others: for hee can change himselfe into an Angell of light, and so doe these: but let any man trace this Dromedary of the Popes, thorough this discourse, and manner of life; and if hee finde any one sound marke of Christs humility, of Iesus his pouerty of spirit in them (of whom they falsely name themselves Iesuistes) then may he be-  
leeue

leeue that white is black, & good is bad.

One compares the Hypocrite to the Phoenix, which gathering many odoriferous & sweet sticks together, and beating them with her winges engenders fire to consume herselfe: so the fowre faced Hypocrite gathers many sweete sticks of pious and religious outward workes in the sight of men: and shaking his wings, and making many feigned shewes of holinesse, yet sets but himselfe on fire & consumes himselfe to dust and smoake, with his false fire of hypocrisie. There are three great evils in the world, as foolish and madde as they are euill. First madnesse is to say, there is no God: and so sayd the foole in his heart, for with his mouth to speake it, no foole would be so foolish. The second folly is greater then the first, namely to beleeue there is a God, and yet not to serue him: For much better had it beene not to haue known the

*Aug.*

*Psal. 52.*

*2. Pet. 2.*

the way of righteousness, then after they haue knowne it, to turne from the holy commandment giuen vnto the. The third, is worst of all; to belecue there is a God; and that his will must be done, and that hee is to be worshipped in spirit and truth; and yet not to doe it for the loue of him, but to please men and bleare their eyes. What madnesse can bee more miserable, then onely for the vaine winde of vanishing ostentation, to lose the fruite of all their great labour, and glorious shewes?

Leuit. 19

In the Law it was commanded, that men should not sowe their lands with diuerse seeds, whereby was giuen to vnderstand: that no man ought to doe that which is euill, in hope that his good intention would beate it out. How then dare this painted sepulcher, *Intus Nero, foris Cato*. A Wolfe within, a Saint without, thinke to mocke God to his face? Doth not hee onely

search

search the heart and reynes? But what neede I speake of hypocrisie? For true vertue it selfe and the grace of all vertues, Humility is not now esteemed. And the honour which is due only to vertue, is now acquired, and bestowed, by fraud, ambition, flattery, and other vnlawfull fauours. What will it profit Hypocrisie to feigne vertue, when vertue it selfe in its owne colours, hath no honour, nor can finde any friendship or acceptance amongst men? What value hath Alchimy, where as true Gold and Siluer is not valued? And hence we may behold the excellency of vertue, & what honor she once had in the world, that those who laboured to gette honour, hauing no vertue, were enforced to take the shadowe of vertue to grace them withall. For where vertue is had in honour, there hypocrisie doth flourish. I remember that I haue read, how one in a funerall Sermon commending the King of *Lusitania*, sayd

sayd to the auditors, Haply you may obieſt vnto me, that he filled the kingdome with hypocrites: Surely, ſaith hee, this was the greateſt and moſt euident ſigne of his excellency: For ſeeing hee beſtowed great honours vpon men of vertue and merit: thoſe wanting vertue, to the end they might receiue honour, feigned themſelues vertuous. I cannot better reſemble the Hypocrite, then to the Swanne, whoſe plumes are very white, but the fleſh is very blacke and hard, and when it dies, ſings very ſweetly: ſo the Hypocrite hath faire feathers, goodly pretences of godlineſſe, but an obdurate and hard conſcience: and dying ſpeakes very ſweet words, for vaine glory dies inwardly: and ſo *Cantando moritur, & moriendo canit*; He dies ſinging, and dying ſings. *Iob* 39. tells vs, that the feathers of an Oſtrich are like the feathers of a Hawke, (ſpeaking of the Hypocrite) yet albeit that it haue the feathers

*Iob* 39.

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athers & colour of the Hawke,  
stretches his wings as though  
ee would fly into the ayre, yet  
an it by no meanes lift vp its bo-  
y from the ground.

So the Hypocrite seemes hum-  
le, holy, full of sincerity: when  
in deed hee is quite contrary, he  
seems to fly, but doth not: there is  
only an outward appearance. The  
same difference that is betwixt  
Nature and Art, is betwixt false  
and counterfeite sanctity, false  
Hypocrisie and true Humility.  
For Nature beginnes the fabrick  
of mans body at the heart, and  
after makes the other members  
fitable. So true and sincere righ-  
teousnesse: first adorne the in-  
wardes of the heart, and after  
composeth the other parts: but  
Art regards not the things with-  
in, but the beauty of the out-  
sides. Painters, Grauers, and i-  
magery workers, doe not paint  
or ingraue the hearts or inwardes  
of men, but their outwards; as  
the face, hands, eyes, mouth, and  
the



the rest. So is counterfeite righteousness: all her labour is to set out and paint a fayre outside.

This odious defect is too common in the worlde: and neuer more then in our dayes. Every one iudgeth according to the outward appearance. But the strength of the house consists not in the painted superficies and gilded outsides, but in a sound foundation and strong wals: men will shall finde euery where that haue good outsides, but besides there is in them no good at all. For they want the foundation of humility, and the wals of faith. It is most true, their hearts are farre from him: that which he desires most, they giue him least: hee begges the heart, he askes not the head, the eyes, the hands, the feet, but a louing and tender heart: for that will bring on all the rest. And they scarce giue him a foote, nay scarce a looke. The Prophet aduiseeth vs, if riches increase, not

Pro. 23

Psal. 52.

Set our hearts on them. Now  
the stone is more pretious, so  
care is to set it in the purest  
and best mettall, euen in golde :  
of all other things, the most  
pretious is the heart. Therefore  
the chiefe care should be to place  
it in God, and nothing else :  
God did not reprocue the Phari-  
sae because they praysed him not  
with their mouthes, but because  
their hearts were farre from him.  
Hee that beholdes himselfe a-  
gainst, seekes not what hee may  
comprehend in others ; but what he  
may lament and reforme in him-  
selfe.

*Ser.***FINIS.**